JEHOVAH,

THE

COVENANT NAME OF GOD;

OR,

GOD IN CHRIST, IN THE NAME JEHOVAH.

Jehovah-Jireh.

VOLUME I.

London:
WILLIAM MACINTOSH, 24, PATERNOSTER ROW.
MDCCCLXXIII.

"No man can say that Jesus is the JEHOVAH, but by the Holy Ghost."—1 *Cor.* xii. 3.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

"Yet I will rejoice in JEHOVAH, I will joy in the God of my salvation.

"JEHOVAH God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."—HAB. iii. 17.

PREFACE.

THE writer of this work does not claim for it a name or a place in literature, or amongst works of erudition in any way; it has been written amidst many duties, and solemn duties, and has suffered loss and derangement from these causes. Sometimes even the meaning may be intricate, as a great part of it has not only been written in fractions of time, but it has not been re-written. She could not now undertake the work of such a correction; she therefore leaves it to the leniency of the reader. The work was originally intended to be a cursory glance of the name JEHOVAH throughout Scripture, and thus the first part of the first volume may be a little diffusive, but the writer can only ask her reader *to bear with her to the end*, and her purpose of setting forth the great name according to the construction of Revelation will be seen. Perhaps the original name in the Hebrew and Greek may not always admit of the name JEHOVAH as substituted in this work, but the mind of the Spirit throughout the sacred volume is the same, it is a theoretic name. The august name

grew in importance as the writer proceeded, and hence the work in its present, more lengthened form than it would otherwise have been.

The writer having told her readers what the work is not, she will now simply tell them what it is. It is to show, that the name JEHOVAH did prefigure God in Christ, in all His relations to man; or that the Prototype was the Antitype, save the distinct humanity; or, as Almighty, even this may have been assumed; God being Prescient and Omniscient, the end from the beginning is seen to Him (Gen. xxxii. 24; Dan. vii. 13). And thus this work is a point of theology, a phase of Revelation; an effort to set forth this one grand feature of Revelation, God in Christ in the name JEHOVAH. The work is not for idle readers, not for the mass of readers, but for biblical students. Although the writer has said she does not ask for it a place amongst works of erudition, still, a sentence or two from some Reviews of her works may, perhaps, to some extent be true of them all. "The contents seem of a kind to suit an audience, fit though few, rather than readers at large. . . . This statement will be sufficient to whet the appetite of the curious in such recondite theological studies.

"To all students of Revelation this will prove a deeply interesting volume. The Author is a lady, we believe, but she has conducted her investigations in a truly logical and masculine spirit. The tone of the book is also unexceptionable." Then she will only add here, that this work is not for the idle, the thoughtless, or for superficial readers, unless it be to make them more thoughtful.

The name JEHOVAH was the covenant name of God, and the *memorial* name of that covenant. The Majesty of the Almighty God is seen in it. This undertaking is simply a reading of the Scriptures, substituting the name instead of the name LORD as employed in our translation of them. The histories will therefore often appear shortened, and the subject unsustained, from the one purpose of setting forth the great name. The writer repeats, that according to the letter, the name may not always be thus changed; but the mind of the Spirit is the covenant name JEHOVAH, thus connecting the volume, making it one harmonious whole. The JEHOVAH is seen to be everywhere the Author of it, the Editor of it, the Head of the hierarchy of God, of the human family, every command is given by Him, and every providence under his sceptre. The name was only dropped when the people were in exile, captivity, or from some other traceable cause.

In this simple reading of the Word of God, the writer wants her readers to lay hold of the great name, and to keep in mind all the effulgence of it, not only as she will show the meaning of it in this Preface, but throughout Revelation, and as it ought to be received into the soul of every true believer, what God in covenant, and what God in Christ is to himself. Let him see it as it stands in its sublime Majesty down the sacred page, down the page of time, relatively to every human being; what it ever has been to all, and what it ever will be. "All the promises of God in Christ are yea, and in Him, Amen."

It was in writing her tract on the Divinity of Christ, that the writer in the book of Jonah first saw the im-

portance of the great name, the effulgence of the relativeness of it to man. "Every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." So to the end of time there will be things new found in the Word of God by every student taught by his Spirit.*

Then we must glance here in this Preface at the name JEHOVAH, as the covenant name, and as the *memorial* name of the covenant; that we may at once take all the grand magnificence of its meaning along with us in our simple reading of the Scripture, employing the prophetic name.

"The JEHOVAH had said unto Abram, Get thee out of thy country, and from thy kindred, unto a land that I will show thee.

"And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

"So Abram departed as JEHOVAH had spoken unto him" (Gen. xiii. 1, 2, 4).

"And when Abram was ninety years old and nine, the JEHOVAH appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee.....

* The writer has since read the little work of Mr. J. Tyler on the name, which helped her to understand the letter of it.

"I will make nations of thee, and kings shall come out of thee.

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (xvii. 1—7). I have not gone back to the Antediluvian Church, at the Fall the covenant was instituted; it was the JEHOVAH who said, "The seed of the woman shall bruise the serpent's head" (iii.). And so if the entire history of the covenant age be read, it will be seen that the JEHOVAH was the covenant name; and the affirmation was, that He was God, "The Almighty God." In the next chapter is the record of the Holy Trinity being plainly revealed to Abram, but as one Being, "My JEHOVAH."

It is quite clear that the name came into disuse during the four hundred years of exile in Egypt; it is possible it was partly lost sight of even by Jacob himself, for we hear him say, "The *angel* which redeemed me from all evil, bless the lads, and let *my* name be named on them, *and the name of my fathers*" (xlviii. 15), that was the names of those with whom the covenant was made; but the Being of the covenant was to some extent lost sight of, or the covenant name partially forgotten; for we scarcely hear it from the early covenant period, till in the last act of blessing his sons, he said, "I have waited for thy salvation, O JEHOVAH" (xlix. 18). Thus do we understand why the first thing to be done in the great Exodus of His people, God should not only restore the name as the covenant name, the signature of the Holy Trinity; but make it hence-

forth the *memorial* name. The two Divine intentions are combined. Let us glance at this fact.

It was "the angel of the JEHOVAH" who appeared to Moses in the bush, and when Moses had received his commission to go to his people, he "Said unto *God*, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say *What is his name?* what shall I say unto them?"

Before proceeding with this subject of the *memorial* name, we must for a moment consider the meaning of this question. The meaning of the name of the great Being who stood before Moses, was to purport to him and to his people good or evil. And thus the profound mystical meaning of the name JEHOVAH is at once revealed to us; restored relationship was in it. The angel of the JEHOVAH had introduced Himself to Moses as "The God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. iii.). Then why did Moses want to inquire further after his name? It is quite clear there had been a covenant name portending good, Moses had heard of it, but the knowledge of it was naturally very dim; we have seen the disuse of it in Egypt by the Patriarchal Church, although, doubtless, it was cherished and preserved in its sanctity by the few. Moses had been forty years in the palaces of the Pharaohs, and forty years in the house of Jethro the idolator, when God met him in the dispensational name of the covenant, JEHOVAH, and therefore we may well believe how very indistinct his ideas had been about the name. It may have been God knowing this, and seeing it in the pertinent inquiry of

Moses about the name, made Him institute it, as He then did, a *memorial* name.

But let us look at several other instances in which there was the same earnest interrogation about the names of Divine persons who appeared, the better to understand all the accredited effulgence of the Divine name. I think there can be no doubt but this relative name of God to his people, this national name, was the origin of every Hebrew name having a meaning, or of every Hebrew in this way bearing his own credential.

The *man* who wrestled with Jacob was "the angel of the covenant," JEHOVAH; for Jacob said afterwards, "I have seen God face to face" (Gen. xxxii. 24). And when He had changed his name from Jacob to Israel, Jacob said, "*Tell me, I pray thee, thy name,*" as though he had said, you have read, and identified me, now explain yourself to me; this could not be, "Wherefore is it that thou dost ask after my name?" The meaning of both the names of the Patriarch were typical of Christ. Jacob, he who supplants or undermines. "The second Adam" was the supplanter of the first Adam, of the natural man, Gen. xxv. 23, Hos. xii. 3, 4. And in that work, as God, He was the underminer of Satan's empire. Israel meant a prince with God, or, prevailing with God, a type of Christ as Intercessor, or our great High Priest.

And we read in Judg. xiii. 17, "Manoah said unto the angel of the JEHOVAH *what is thy name*, that when thy sayings come to pass we may do thee honour?" That was that he might do something, or offer something in sacrifice adequate to what the name might imply. "And the angel of the JEHOVAH said unto

him, Why askest thou thus after my name, seeing it is *secret?*" That was, seeing I am the Being whose name is incommunicable, as the next verse explains. "So Manoah took a kid with a meat offering and offered it upon a rock unto the JEHOVAH, and the angel did wondrously; and Manoah and his wife looked on." In the margin of our Bible, the word *secret* is rendered "Wonderful," the Being declared Himself to be the Pili, or the "Wonderful," as in Isa. ix. 6. Pili was the recognised name of the JEHOVAH. I am the Being, or the Being of the covenant, or, He who shall be, the Messiah. No name or title of our Lord's was more expressive than this "Wonderful," it foretold Him as the worker of all those mighty miracles that proclaimed Him to the world to be God. Perhaps it was Himself in this name He would proclaim to John, when John sent to Him from prison (Matt. xi. 2, 5, 6). And so here in this early type, when it is said "He did wondrously," it means He worked a miracle to explain the name that was *secret*, or incommunicable, the meaning of which could not be explained by words, and to make known to Manoah who He was. Beyond doubt He stood in the flame upon the altar, both to reveal Himself the Almighty God ever with his people in their consuming affliction, as in the burning bush, Exo. iii. 2; and as the uncreated sacrifice for sin, for it is added, "The angel of the JEHOVAH ascended *in the flame* of the altar." And thus He did reveal Himself to be the God Almighty, and that He who should be, would be God. And thus He accepted Manoah's sacrifice as Divinely authorized to be typical of the sacrifice of his own body.

Thus, as I shall show, there is no other volume in the world that has this signature and seal, JEHOVAH, it is the signet of the Eternal, of God, the sign manual of the Supreme Being, of the Sovereign of the universe. "Mine eyes have seen the king, the JEHOVAH of hosts" (Isa. vi. 5). "The JEHOVAH of hosts, he is the king of glory" (Ps. xxiv. 10). And there is no other religion in the world that has this stamp and seal of heaven upon it, this innate evidence, miracles. "The angel of JEHOVAH" received the offering due only to God; Manoah immediately exclaimed, "We shall surely die, because we have seen God," but his fears were quieted by the reply of his wife, "If the JEHOVAH were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things." The Mediator, "the man Christ Jesus" stood in the breach, they could not die. Thus, I must repeat, the history did reveal the fact that the promised one of the covenant was to be God, and that that fact was contained in the name JEHOVAH, the covenant name. "The JEHOVAH whom ye seek shall suddenly come to his temple, even the messenger"—or, the angel "of the covenant" (Mal. iii. 1).

Moses wrote, "That thou mayest fear this glorious and fearful *name*, THE JEHOVAH THY GOD (Deut. xxviii. 58).

And God said to him, "Behold, I send an angel before thee . . . beware of him, and obey his voice . . . for *my name* is in him" (Exo. xxiii. 20). Thus throughout the forty centuries of sacred history do we find the Being of the covenant, the JEHOVAH with

his people. Moses, as the writer of the Pentateuch, wrote under the authority of the great name, and made it the great seal of his commission, or rather the JEHOVAH Himself fixed his government stamp to every word, document, and institution, "The word of the JEHOVAH came," and "The JEHOVAH spake unto Moses," are the forms of Divine decree.

David wrote, "The ark of God, whose name is called by the name of the JEHOVAH of hosts that dwelleth between the cherubims" (2 Sam. vi. 2). The ark was so called because the law laid up in it was to be fulfilled by the Divine Being who overshadowed it (Ps. xci.). Thus do we see how the Prototype was the Antitype; how the JEHOVAH was the God in Christ, and how Christ was God.

"That men may know that thou, whose *name alone* is JEHOVAH, art the most high over all the earth" (lxxxiii. 18).

Jeremiah said, "I called upon thy name, O JEHOVAH, out of the low dungeon" (Lam. iii. 55). As the stars of the firmament are invisible in the light of the mid-day sun, but go into a deep mine, and they may all be perfectly seen; so in the dazzle of prosperity, the Saviour of the world is not seen, but from "the low dungeon" He is perfectly visible.

In the 1st chapter of Hosea there is a remarkable instance of JEHOVAH Himself giving authority to this science of names. Jezreel, seed of God. Lo-ruhamah, not having obtained mercy. Lo-Ammi, not my people.

And 750 year before the Christian era he said of the Church by Isaiah (lxii. 2), "Thou shalt be called by a new name, which the mouth of the JEHOVAH shall

name." This was fulfilled, Acts xi. 26; Rev. ii. 17; iii. 12. So that this subject of the science of names is not for a preface, but a volume, as helping to elucidate the ineffable name JEHOVAH.

In contrast to it, Satan meant contrary or against God; an adversary, an accuser. Abaddon, the destroyer. Apollyon, one that exterminates.

When Christ would heal a man possessed of devils, He inquired, "*What is thy name?*" The quality of the name was to reveal the man to those who stood by, He himself knew his name, and what was in him. "And he said Legion, because many devils were entered into him" (Luke viii. 30).

Baal, Bel, or Belus, a Chaldean god, signified lord, master, husband, denoting their supreme deity. Beelzebub, god of flies. The prince of devils; the god of hell.

Jove, or Jupiter, the supreme deity of the Romans, meant, quasi juvans pater—the helping father. Those names were doubtless corruptions of the name JEHOVAH.

The name Michael in Scripture signified, Who is like to God. And so wherever the name is mentioned, the Messiah was signified (Dan. xii. 1; Jude ix.). Under that name he was supposed to be a presiding angel or deity over the Jewish nation.

The name Gabriel meant, God is my strength. Thus do we see how much there was in a name.

I am simply pointing out how, before Christ came, and how up to the time he came, every name had a meaning, and every Hebrew had a significant name; how much there was in a name, and how the name character-

ized the man; doubtless this was derived not only from the name JEHOVAH that portended so much, but perhaps it was a Divinely-appointed usage that the Messiah might be immediately recognised when He came; the fact of his advent made known by his names. And hence the startling names by which he was foretold, and the same great names by which he was announced when He did come, the meaning of which names was contained in the name JEHOVAH. Let us glance at some of these.

In Scripture we find three terms signifying miracles. Marvel, Sign, and Mighty Works. And thus we read, "The JEHOVAH Himself shall give you a *sign*; Behold, a virgin shall conceive, and bear a son, and shall call his *name* Immanuel" (Isa. vii. 14). Here the Being of the covenant was designated. His birth was to be miraculous, and his nature wholly Divine, even to the fact, God with us.

And so the name Messiah, first named to Daniel, signified anointed. Spiritually anointed by God to be prophet, priest, and king (1 Sam. ii. 10; Ps. ii. 2, xlv. 7), to redeem the world.

And in Isa. ix. 6 we read, "His *name* shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Here again the Being of the covenant was designated; indicated by the visible signs that should rest upon Him, by the miraculous power with which He should be endued, or rather by the Almighty power that should be inherent in Him, so that it should at once strike the beholder, as it did Manoah and his wife. The uncreated Word,

or the second Person of the triune Three, of that council in heaven before creation or time had place. "Wonderful," as almighty to perform whatever work He would. "Counsellor," as our adviser and legal advocate with the Father. "The mighty God" in the unity of his Godhead. "The everlasting Father" in the unity and complexity of his nature. "Prince of Peace" as reconciling the world unto Himself, to God. These names and signs were indications of God.

And again, "This is his *name* whereby He shall be called, THE JEHOVAH OUR RIGHTEOUSNESS" (Jer. xxiii. 6). Here is a grand summary of the doctrine of an imputed righteousness revealed by one of the *names* of Christ. The whole Bible confirms the designation (Isa. xlvi. 13; li. 5, 6—8; lvi. 1; Phil. iii. 9).

"Behold the man whose *name* is the BRANCH" (Zech. vi. 12). This *name* foretold Christ as of the royal house of David, of a spiritual seed, and of a spiritual reign (Ps. viii. 15; Jer. xxiii. 5). Also of the spiritual house of Aaron; Christ in his eternal priesthood, "He shall build the temple of the Lord."

And when the birth of Christ was announced by "the Angel of the JEHOVAH" this was his command, "Thou shalt call his *name* JESUS: for He shall save his people from their sins." The *name* signified the same as Joshua, THE LORD, THE SAVIOUR. In bringing the people into Canaan Joshua was an eminent type of Christ in bringing his

elect to glory. In Heb. iv. 8 He was the person signified under the name of Jesus. In many places in Scripture the name Saviour is one with that of JEHOVAH, "Thou shalt know that I the JEHOVAH am thy Saviour and thy Redeemer" (Isa. lx. 16; xliii. 11; xlix. 26). And hence the name of the Redeemer when He came, JESUS. "Unto you is born this day in the city of David a Saviour, which is Christ the JEHOVAH." The anointed One, and God (Luke ii. 11—21).

"They shall call his *name* EMMANUEL, which being interpreted is, God with us (Matt. i. 21—23). Thus do we see how these Divinely-ordained names did at once identify the promised One of the everlasting covenant. He had come, and He was God. Even the JEHOVAH GOD of the Old Testament. The complexity, and the unity of the Being, is what we gather in all these passages of the Annunication of our Lord.

St. Paul, after saying that God had exalted Him, and given Him a name above every name in heaven or on earth, said, "That every tongue should confess that Jesus Christ is JEHOVAH, to the glory of God the Father" (Phil. ii. 11).

Under the old Theocracy the name was the measure, or the standard of the man. JEHOVAH was the Head of that Theocracy, and I may now glance at the name as the *memorial* name of the covenant, as I have already glanced at it as the covenant name from the earliest covenant age (Gen. iii. 14, 15; xvii. 1—7).

We have heard Moses inquire of God what he should

say to the children of Israel when they asked him the name of Him who had sent Him? "And God said unto Moses, I AM THAT I AM hath sent me unto you." The meaning here was, I AM THE BEING. Or, the future, I WILL BE WHAT I SHALL BE. And thus shalt thou say unto the children of Israel, I SHALL BE hath sent me unto you. Or, we may put it in our own words, and read it thus, I am the God of the covenant, and I am now the Being who shall be, and the Being who shall be is to you now all that He ever can be. "Before Abraham was, I AM. Then took they up stones to cast at him" (John viii. 58). God is not only existing, and self-existing, but existence, present, future, and past in one. GOD, an abstract Being. JEHOVAH, a complex Being; and a relative Being; not only the Creator of the creature, but the Father of his children. And thus it was He went on to recal that ineffable name to Moses, and to institute it a *memorial* name; and this no doubt from it having been partly lost sight of during the bondage in Egypt. I shall show later how it was also partly lost sight of during the captivity of seventy years in Babylon.

"God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The JEHOVAH GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name *for ever*, and this is my *memorial* unto all generations." Here, then, is the name, not only authenticated throughout the New Testament history, but as a *memorial* name "to all generations." So it

remained to the Jews, and so it remains to the Christian, because all it portended is not yet fulfilled.

David said, "Sing unto the JEHOVAH, O ye saints of his, and give thanks at the *memorial* of his holiness" (Ps. xxx. 4). This was written in reference to the JEHOVAH as "The Holy One." "The JEHOVAH our Righteousness." Of the Being who was too holy to receive sinners, but who by his own work can receive them. The Psalmist arrived at the full knowledge of how God can be merciful, although holy, and angry for sin. And having grasped the why and the wherefore, he wrote Psalm cxxxvi.

"Rejoice in the JEHOVAH ye righteous; and give thanks at the *memorial* of his holiness (xcvii. 12).

"Thy name, O JEHOVAH, endureth for ever; and thy *memorial*, O JEHOVAH, throughout all generations" (cxxxv. 13).

And the prophet Hosea referring to the meeting of JEHOVAH with Jacob at Peniel, and at Bethel, wrote, "He found Him in Bethel, and there he spake with us; even the JEHOVAH GOD of hosts; the JEHOVAH is his *memorial*" (xii. 5). Here is the great august name as a *memorial* name; it was not to be forgotten, not to fall into disuse; but all its meaning as far as it could be conveyed to mortals, was to be kept in remembrance, laid hold of by the soul as containing eternal truth; the augur and guarantee of all good was to be rejoiced in, pleaded, and to be maintained to the end of life, to the end of time. And this justifies me in substituting the name throughout Revelation instead of the

name LORD as in our translation, as the mind of the Spirit.

I need therefore here only add, that it is the dispensational name of our economy; it was the seal of "the mystery of God," of the covenant of grace; the seal loosed from the beginning (Gen. ii. 4, iii. 3—15; Rev. vi. 1—2). It is a theocratic name, the JEHOVAH is the presiding Ruler, Potentate, Deity throughout sacred history, throughout time (xix. 16). It is a legislative name; He is the judge (xx. 15; Matt. xxv. 31—34). It is a theoretic name, for it constitutes Revelation a perfect whole, a perfect science. It was the triune name, for the work of the Three Persons of the Holy Trinity is included in it; the work of God the Holy Ghost to the time of the final restoration of all things (John i. 1; Rev. xxi. 5—6). The name is the seal and the signature of the Holy Trinity, of the One Eternal God. It is the sign-manual of "The King of Kings" (1 Tim. vi. 15). The prefix and the affix of every document, of every word of command issued from His throne (Exod. xxv. 1—22). The Messiah, or the promise of the gift of the Son of God was contained in it, He was "the Substance" of the covenant (Isa. vi. 13). The new, or the Gentile name Christ, was included in it, as explained by St. Paul, "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8). To the Jews it was a national name, now it is a universal name. The risen and ascended God was included in it. "I am Alpha and Omega, the beginning and the ending, saith the JEHOVAH, which is, and which was, and which is to come, the Almighty." The *gift* of the

Spirit was included in the great name (Luke xxiv. 49; Joel ii. 27, 28). JEHOVAH was, and is a relative name, it reveals the restored relationship between the Creator and the creature; between the Father and the child. "I ascend to my Father, and your Father." The God in Christ reconciling the world unto Himself, bore the restored paternal name, "the everlasting Father." "All the promises of God in him are yea, and in him Amen." The resurrection and eternal glory are included in the name (Hos. xiii. 4—14). Thus we have seen the great name, the prefix upon the first page of human history, and the affix upon the last sentence of the sacred volume. "The words that I speak unto you, they are spirit, and they are life." "The Word that liveth."

All I now purpose is, a simple reading of the Scriptures, substituting the name JEHOVAH for Lord, as in our version; begging my reader to carry along with him the infinite, inexhaustible, and almighty meaning of the name as we proceed; still remembering that we have scarcely approached its heights, and depths, and lengths, and breadths.

The fact of the Divine Presence ever with the true Church will be manifest to all. We shall see the JEHOVAH GOD with her from the beginning of the world to the end; throughout the page of sacred history, down to the end of the prophetic vista. "God with us." "Lo I am with you alway, even unto the end of the world." Ours is the Jehovistic dispensation; and we should prize its fleeting hours; work while it is day, for the night cometh in which no man can work. "God

with us." With us, "The way, the truth, the light, and the life." With us, eternal mediation, that believers should never be condemned, and given up to justice. With us, made unto us, Wisdom, Righteousness, Sanctification, and Redemption. With us, a regenerating, ever-quickening Spirit. With us, a Guide, Protector, Upholder, Deliverer, Saviour, Friend. With us, the Creator of, and sustainer of the spiritual life. With us, Husband, Brother, Sister, Father, Mother. "I will not leave you orphans. God with us." Such a realizing sense as this of the Divine Presence, is a certain safeguard against sin and wrong. It may make us severe against them. The Gospel is the only practical thing in the world; and thus Christianity should be bold to assert herself.

Christ said, "I am not alone, because the Father is with me." And St. Paul, "No man stood with me, but all men forsook me. . . . Notwithstanding the JEHOVAH stood with me, and strengthened me" (2 Tim. iv. 16). And in the Acts xxiii. 11 we read, The JEHOVAH stood by him and said, "Be of good cheer, Paul." When Jacob awoke from his dream of a ladder set upon the earth, and the JEHOVAH GOD above it, he exclaimed, "The JEHOVAH is in this place. . . . *This is none other than the house of God, and this is the gate of heaven.*"

Then let us thank God for the Bible in our homes; for the possession of it as He has vouchsafed to us. That we can meet Him in it wherever we are, ask counsel of Him there, "Enter into the holiest by the blood of Jesus," and worship him there. "*This is none other than the house of God*, and this is the gate of heaven." With

this spiritual sustenance the life of the soul can never die out, in the Divine Presence every day is holy. "JEHOVAH thou hast been our dwelling place in all generations" (Ps. xc. 1, 2; cii. 24, 25).

If, as we are told, there was an age when savages lived in caves, with intellects not ranging much above the brute creation, the monkey, and the kangaroo, it was because the relative Being, the JEHOVAH GOD, was not with them, the scheme of the Gospel of our salvation was not known to them. We know very little of the past history of our world. There may have been a fallen race before "The JEHOVAH GOD formed Adam" (Gen. i. 27, ii. 7), who may have degenerated into beings almost like the beasts that perish; ignoble captives in chains under darkness; in Luke viii. 27—39 we have the type, or rather the development. And so now, if God were to leave our world, we should degenerate into brutes, or worse, into devils. "In him was life, and the life was the light of men." It is this spiritual perception of the abiding presence of God through Christ I wish to induce, and to maintain in the reading of these volumes.

"Thus saith the JEHOVAH the King of Israel, and his redeemer the JEHOVAH of hosts; I am the first, and I am the last; and beside me there is no God" (Is. xliv. 6). This Being is the same as in Rev. i. 17, "I am the first and the last."

"So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

"So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me.

"Why should I ever careful be,
Since such a God is mine?
He watches o'er me night and day,
And tells me, mine is thine."

July 18, 1873.

Three Tracts remain to be written (D.V.)—On Prayer; The Agency of Satan, and Temptation; &c., &c.; and the writer's work will be done, very imperfectly, it is true.

JEHOVAH, THE COVENANT NAME OF GOD.

CHAPTER I.

CHRIST IN THE BEGINNING.

"*In the beginning was the Word.*"—JOHN i. 1.

MY purpose in this little work is, to set forth Christ, and God in Christ, as seen throughout Scripture. He is the central object of revelation; all the sacred writers are conjoined together to proclaim Him; to witness of Him. This could not have been of any human invention; of human construction. So many witnesses could not have been found, to form a line down a period of forty centuries, for the sacred record dates from the Creation: no, the work is God's; He created the Bible; it is a revelation of Himself. The name JEHOVAH is a special revelation of Himself, and as I set forth the position it occupies in the sacred volume, God's own declaration of Himself by it, the name as a relative name, I do hope my reader will perceive how very near He is to every one of us; how by Christ He is brought home to us, into our hearts, our assemblies, our economies, our

eras, our closets. How He is, indeed, ever with us, a present God. It is the knowledge of this, the intelligent certainty of this, that will carry us through every trial, tide us over every wave. The certain knowledge of the fact, that He is at the helm of government, of the government of the world; that He has an infinitely wise purpose in all He does, will tide us over every billow, carry us fearlessly through every storm.

The reasonable mind, soul, and spirit of man yearn for spiritual communion, for something they do not possess by nature; there is this thirst for light and life, this yearning after immortality; after union with God, and they can never be satisfied but by the life of God being begun here, that is to end in eternal union with Him. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i.). Here is transposition, and translation, a change from one state to another, and it is this kingdom of grace into which I wish to bring my reader; I say of grace, because it is entirely of God; we have done nothing to merit it, we can do nothing to claim it; it is the free, sovereign gift of heaven, and we must receive it as such, and confess it to be such: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. i. 12—14). This

state of grace could not have come to us but through a medium, and that medium was and is Christ. And what I want to show is, that this kingdom of God upon earth, within us, is not a thing of time only, but that it was established before creation had place, or man a being. God in Christ, the Saviour of the world, as much stood upon the arena of a past eternity, as He did upon the arena of our world, when He came to do the work he had purposed to do. "The field is the world," but the purpose made, the Word given, the thing was as much done, as when He said, "It is finished." Whatever God purposes cannot fail.

Of the origin of evil we know nothing, of the evil of ourselves we know not whence it is; but we may suppose it is of date coeval with God's purpose to destroy it, and that He suffered its operation for its destruction. If I inherit a sinful nature, "I was shapen in iniquity, and in sin did my mother conceive me," I say, if I am born with this evil nature, and myself have no power or control over it, it might be supposed that God, as "a faithful Creator," would interfere, and bring home to us a salvation sufficient to our need; a salvation absolute and complete; salvation from Himself, full and free, and independent of the creature. And this is the salvation I want to exhibit, the salvation of God. When it is written, "salvation is of JEHOVAH," it means emphatically, salvation is of God; JEHOVAH is only the name by which He has guaranteed salvation; the covenant name; the oath or solemn affirmation He has made to the creature. "JEHOVAH called unto Abraham out of heaven, and said, by Myself have I sworn, saith JEHOVAH"

(Gen. xxii. 15, 16; Heb. vi. 13—18). "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." It is this distinct salvation and redemption I want my reader to see. The ram offered for a burnt offering instead of Isaac typified it, but the creature has nothing to do with it. We have to respond to it; to be obedient to the heavenly calling as Abraham was; to receive the promise, and to receive the gift, but we can do nothing in the work of our salvation; we may work out the knowledge of it, and the perfect assurance of it, but the kingdom of God is an invisible, underlying principle. The Father, Son, and Holy Ghost have done all, are doing all; we may not lift up a tool upon it, nor may human voice be heard in the holy temple. Creation was of God, redemption was of God, sanctification was of God; His own people were set apart to Him before the foundation of the world, and the work of regeneration and restoration is of God the Holy Spirit: we can do nothing towards them, but to believe and to receive them. "*We which have believed do enter into rest*, as He said, as I have sworn in my wrath, if they shall enter into my rest: *although the works were finished from the foundation of the world*" (Heb. iv. 3). How independent was this of the creature! If man were to lift up a tool upon the work he would defile it. He must not look to himself for salvation, but away from himself to Christ. "I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John ii. 12). How often is the work of the Spirit going on upon the human heart when we see it not, know it not, silently and surely; the work was God's.

Then let us for a moment glance at the subject of the love of God. If we had no revelation, we should see it in creation, in a world that was prepared for man, wisely and wonderfully adapted to the economy of man, to all his wants, convenience, and pleasure; to his five senses, so that life is pleasant. But it is in revelation also that we see Him; the Eternal Spirit has drawn aside the veil, and by the eye of faith we do see the invisible God, the God of love. And nowhere more than in this verse: "I write unto you, little children, because your sins are forgiven you *for His name's sake.*" Forgiveness without claim or reward, solely for His name's sake. This is free, absolute grace. The souls of children, their eternal life, are in the hand of God, through Christ. The fact opens to us the doctrine of Christ, in all its entireness, and completeness: the keys of the kingdom of God are in his hand. The doctrine of love is as clear as the light of heaven could make it; the doctrine of forgiveness grows out of it. In God there is a depth of love, a boundless ocean of love that no finite mind can fathom, grasp, or comprehend. It is twice written, "God is love" (1 John iv. 8, 16). And, "In this was manifest the love of God towards us, because that God sent his only begotten Son into the world, that we might live through Him." I do believe there is a boundless ocean of love that no thought can traverse, that no spiritual gift while here can grasp. "God is love;" it answers every cavil, responds to every mystery, unlocks every difficulty, solves every problem. Its very entireness sounds the bottom of "the mystery of iniquity," undermines its base, and guarantees its utter annihilation. The depth may be profound, the abyss perfectly inexpli-

cable, but the love of God has compassed it, and will uproot it to its last hold. "All the promises of God in Christ are yea, and in Him amen, unto the glory of God by us" (2 Cor. i. 20). As I have said, the work of the salvation of the world is entirely God's, the underlying stratum, operation, entirely of the Father, Son, and Holy Ghost; three Persons, but one God, and the glory must be His. We cannot commit greater violence than to be looking for self righteousness, and mistrusting Him. There is Christian responsibility, salutary circumspection, but the work of our salvation and redemption was, and is God's.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

"We have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God" (1 Cor. ii. 12). In Christ all is restored to us that was lost, and more than all: the Fatherhood of God, the Godhead in His fulness, eternal life in its Divine glory. The two gifts of God to our world were His Son, and His Holy Spirit, and in these we are complete. The love of God could design no more. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). And what does this same Apostle resolve this grand truth into? "Hereby perceive we the love of God, because He laid down his life for us" (1 John iii. 16). God laid down his life for us, so that Christ was God, the same Being of the Old Testament, as of the New Testament. "In all their affliction He was

afflicted, and the angel of his presence saved them: in his love and in his pity He redeemed them; and He bare them and carried them all the days of old" (Is. lxiii. 9). And St. Paul speaks of "the Church of God, which He hath purchased with his own blood" (Acts xx. 28). So that the love of Christ was the love of God also, and what does his most blessed Word say upon the subject of his love?

"The love of Christ, which *pas eth knowledge*" (Eph. iii. 19). This brings me back into the profound depth we have before seen, into the invisible world, into the kingdom of God. But we cannot comprehend all its mysteries, we cannot explore all its regions; for time it must be "the mystery of God" to us, but when the spiritual mystery is finished, the love of God will be revealed. It is emphatically asserted here, that it "*passeth knowledge*"—all human knowledge, and even all the knowledge that is revealed by the Spirit. There are breadths, and lengths, and depths, and heights of love, of which we shall know nothing till we have put off the sinful flesh, and are past the boundary of time. "The love of Christ, which *passeth knowledge*;" then let us not think to span the mighty ocean, to grasp the almighty fiat, to comprehend redeeming love; it extends on and beyond anything we have any knowledge of. The word is God's that it *passeth knowledge*, and here we must rest till eternity reveals the whole. How often have I said, that the Apocalypse reveals to us operation beyond the present human economy, that "the tree of life for the healing of the nations" is seen beyond our economy; and "the river of water of life," still proceeding out of "the throne of God and of the

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Lamb," so that I say, we do not know to where the love of Chr st extends, but we may believe it embraces all, even as his blood took away the sin of all. I say, we do not know; the love of God in Christ *passeth knowledge*, anything of which we have any knowledge.

It is revealed to us from what we are redeemed: from sin, from this corruptible inheritance, from death, from the grave, from the penalty of sin, hell. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii. 14). "He will swallow up death in victory" (Is. xxv. 8). And in referring to this passage, St. Paul exclaimed, "O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin." O! how terrible would be the sting of sin in death if it had not been taken away. Who could endure the torment? "He that believeth on Him is not condemned, but he that believeth not is condemned already." The love of Christ has taken away the sting of death, and the blessing to the creature is ineffable, it *passeth knowledge*. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." This grand chapter should be read here, to see from what Christ has delivered us, and to what He has restored us. "So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption:

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

"It is sown a natural body; it is raised a spiritual body."

And so it is written, "the first man Adam was made a living soul; the last Adam was made *a quickening Spirit.*" The work of life is begun here, it is going on, but we do not know its end, its range; the love of Christ in this work of life, and of eternal life, "*passeth knowledge.*" Never till we stand on the realm of light, and dwell in the light, in the ineffable glory, shall we know the love that brought us there. "The love of Christ, *which passeth knowledge.*"

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The world we live in is a marvel of love, of the Creator's wisdom, power, and love; without the elements of sin, corruption, and defilement, it would be perfect; but what the love of Christ has prepared we do not know, "I go to prepare a place for you," and He hath said, it is incorruptible, undefiled, and fadeth not away; but we do not know all its glories. When we stand upon "the sea of glass, with the harps of God," we shall thrill with wonder and with joy; and heaven will resound with the praises of Him whose love surpassed our knowledge.

"Christ hath loved us, and hath given himself for us an offering and sacrifice to God" (Eph. v. 2).

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (ii. 4).

"The Son of God, who loved me, and gave himself for me" (Gal. ii. 20; 2 Thess. ii. 16).

"Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 10).

"Jesus Christ, who loved us, and washed us from our sins in his own blood" (Rev. i. 5).

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"Nay in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord" (Rom. viii. 35).

We read also of the love of the Spirit (Rom. xv. 30).

"The fruit of the Spirit is love," so that God in His every relation to the creature is love. In Christ, and through Christ, His own nature love, has its eternal flow; towards man, has its eternal flow. It is an ocean without beginning and without end. "We speak the wisdom of God in a mystery, the hidden wisdom, which God ordained *before the world* unto our glory: which none of the princes of this world knew: for had they known, they would not have crucified the Lord of Glory" (1 Cor. ii. 7). This is just the difference between natural and spiritual religion, the one is self-taught, the princes of this world know it, the masses of the people know it; the other is taught by the Spirit of God, revealed by the Spirit of God; and applied savingly to each heart by the Spirit of God. And this is what the Apostle goes on to say, there has been no conception of the things that God has prepared for those who reciprocate the hidden love, but to the

spiritual vision they are revealed. "For the Spirit searcheth all things, yea, the deep things of God." I repeat, this is the difference between natural, and spiritual religion; the one will perish in the wreck of nature; the other will survive the wreck, and the soul so quickened by the Spirit, will dwell eternally in "the love of Christ, which passeth knowledge."

Then to see Christ in this broad sense, in His relation to us as God, we must look back at Him in the beginning; and know that He who trod our earth, was indeed the One Eternal Being. "I write unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye have overcome the wicked one" (John ii. 13—14).

"I was set up from everlasting, from the beginning, or ever the earth was" (Prov. viii. 23). "I am the beginning and the ending" (Rev. i. 8; xxi. 6; xxii. 13).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John i.).

"In the beginning God created the heaven and the earth" (Gen. i. 1). These periods, or dates, are the same. The Word, Christ, "was God," or, as He Himself said, "the beginning of the Creation of God," (Rev. iii. 14). He was the Creator, "The world was made by Him" (John i. 10). "By Him were all things created" (Col. i. 16). "He is before all things" (17th verse.

"Ye were not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ, as of a lamb without blemish and without spot.

"Who verily was foreordained before the foundation of the world" (1 Pet. i. 20).

"His goings forth have been from of old, from everlasting" (Mic. v. 2). "The Christ of God" was in the beginning. In the unity of the Godhead, the Eternal Spirit; but the Trinity of the Persons, was a truth, a doctrine to be revealed in time. It is enough for us to know that Christ was God, that God was in Christ, knowing this, all is stability, all is safety; He determined to interfere to save the world, and what the Almighty proposed to do, must be done. "It is finished." "It is done."

But when I am writing of Christ in the beginning, we must define a period, and not think that it relates to any beginning relatively to Himself, but to the creature, for whose sake He, as "The Word," the eternal purpose, had a beginning. It was to this He referred when He gave Himself the title, "The beginning of the Creation of God." As God, He had no beginning, and will have no end, life is an everlasting circle; if we traverse the abyss of a past eternity, we shall be no nearer the point of a beginning than when we started from the shores of our little planet; the cycle is eternal, and will ever revolve, the same unending existence. Here, we not only see Christ as man, as "The Word" in the beginning, but as God, this One Eternal Being, "O, Father, glorify thou Me with thine own Self with the glory which I had with Thee *before the world was.*" From that point He could look forward; and from the stage of this world He could look backward, "Thou lovedst Me *before the* foundation of the world" (John xvii. 5—24). With God all things are

present; He is not only self-existent, but as a perfectly Almighty, Omniscient, and Supreme Ruler the past, present, and future are all alike present to Him. He always sees from the beginning to the end. His purpose was formed, and onward it winds its way to its own end. Hell cannot prevail against it; the work of redemption, and of restoration was God's. Our life is a spark from the nature of the Creator, but His is, in Himself, without an author; figures can in no way be used to express its duration.

When Christ said, "Grace and peace from Him which is, and which was, and which is to come," the human and Divine natures in Himself were revealed; the Eternal Being of the past, present, and future; but still the three Persons of the Holy Trinity. And so again in the 8th verse, God and man, or God and "The Word," are revealed, "I am Alpha and Omega, the beginning and the ending, saith JEHOVAH, which is, and which was, and which is to come, the Almighty." So we may think of Christ in the beginning, relatively to his purpose to redeem the world; but his Divine nature had no beginning. It was God, "The ancient of days," who purposed; still at an indefinite period —for we know not when—to create worlds, "Many mansions," to carry out his bright designs, to redeem this world, to destroy the Devil; and when He had done it, we hear Him say, "I am He that liveth and was dead; and behold I am alive for evermore, and have the keys of hell and of death" (i. 18). As we trace these two powers, we see that they are two personalities, even as the Holy Trinity are persons with whom they are engaged in deadly conflict (vi. 8;

xx. 14). In xx. 1—3 we see the great Conqueror binding the great enemy, the Devil and Satan, and casting him into the bottomless pit. Shall we not trust that Conqueror? shall we not commit the keeping of our souls to Him, as unto a faithful Creator? The work of our salvation from beginning to end is His, and we must believe in Him and trust Him. Our creation was of Him, our redemption was of Him, and the work of the Spirit on the heart is of Him; all going on silently and invisibly, but still going on; and we must worship Him in spirit and in truth, who is invisible, who is doing this great work invisibly.

> "Deep in unfathomable mines,
> Of never failing skill,
> He treasures up His bright designs,
> Working His sovereign will."

With this doctrine of the one Eternal God in Christ all is stability, all is safe, all is rest and peace, all is culminating to final restoration and glory; but obscure it, and oh what darkness and despair close upon us; we are sinners, and we must die and bear the eternal penalty of sin! God has interposed; I was helplessly involved, and He had compassion; the world was helplessly involved, and He took away its sins; by one mighty stroke He felled the destroyer.

The believer now sees two cardinal points—sin and a Saviour; but the first clean gone for ever, blotted out by the last. And thus St. Paul wrote to Timothy, "Be not thou ashamed of the testimony of our Lord. . . . Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in

Christ Jesus *before the world began*, but is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought light and immortality to light through the Gospel (2 Tim. i. 9, 10). Shall we be ashamed of the testimony of our Lord? Shall we deny Him? Shall we neglect the salvation that is in Him? If we do, how terrible will be the sting of sin in death! If we do, let us abandon the prayer; in the hour of death and in the day of judgment, good Lord, deliver us. It is a blessed thing, when by Providence and by grace, this salvation is brought home to us; but perhaps under no other circumstances do we feel its reality more, or value it more, than does the mother who has a child saved. Then it is a "great salvation." Then it is seen to be of sovereign grace alone, of God alone; and she worships the Father, the Son, and the Holy Ghost for the work of grace, and for the hope of glory. Then the true state of the case is seen and felt; God in Christ, the Saviour of the child; God in Christ, the Saviour of the world. No casting of self into the balance; "Salvation is of JEHOVAH," of God.

And thus it is, I have tried to take my reader into a past eternity to see Christ there; we have seen Him there as God. He was the Creator, and the Word, "Here am I; send me." And He was there as man, because whatever is to be, is present with God. "Lo, I come, to do thy will, O God." "The Word was God." God in the folds of a past eternity, before creation had name or place.

"And the Word was made flesh." The same Being who was coeval with the Father, one in his glory—

distinct only as the Word of God given, as foreordained, to his glory and man's redemption, was, in the appointed time, made flesh, and dwelt among us. The attributes of God must evidence the God; and if we could only find one perfect attribute in Christ, it would as much evidence Him to be God, as though I brought all the attributes of the Deity to bear; because no one perfect quality has ever been found in fallen humanity. In breaking one of the Commandments of God man is guilty of all, of apostasy from a holy God. Christ stands alone upon the world's stage. He was perfect man,—a stone without a flaw, cut out without hands; holy, harmless, undefiled, and separate from sinners; the love of God, and the love of sinners reigned in Him supreme; his conscience was clear as the light; neither men or devils ever convinced Him of sin; as the second Adam, He replaced all that was lost in the first Adam; and then vested his perfect obedience in the fallen race. And then He was perfect God; every attribute of the Deity was in Him,—Almighty power, omniscience, justice, perpetuity of life, and this endless life He restored to believers in Himself (John ii. 25, 26). None but God could have done this, and therefore the attributes of Christ, evidenced Him to be God. He was the eternal, without beginning, and without end. He was the Creator, and, as such, He was in the beginning. He was the Word of promise, JEHOVAH. He was the Messenger of the Covenant; Emmanuel, God with us.

And this is what I want to bring home to my reader, God with us, as though we had never fallen; God our Father; God our God; God our life, as though we

had never fallen; "the promise of life which is in Christ Jesus." And I want to show that this promise, and all other promises, were made to us "in the beginning," in the name JEHOVAH, that the name is dispensational; God foreknew the fall, and He adopted the name relatively to the whole human race; his arm of salvation embraced all; his name of love comprehended all. Christ in the beginning. Only that I would say here, as it is written, "The love of Christ, which passeth knowledge." The whole of Revelation resolves that truth into this, "The love of God, which passeth knowledge." For Christ was the wisdom of God, and the power of God; He was God.

The 1st chapter of Genesis, with the three first verses of the second chapter, stands alone in the Bible. I would be most cautious, and most reverent over every word of Revelation; but that chapter being so unique, so distinct, and written in such Divine order, with such Divine precision, as it were, by the finger of God (Exod. xxxi. 18, 1 Chron. xxviii. 11, 12, 18, 19). I know these expressions, the finger of God, mean by the Spirit, or the power of God, as in Luke xi. 20. But what I would say is, that all the sacred writings bear the impress of the human and the Divine; but this chapter seems to bear the impress of the Divine only. And, therefore, I cannot divest my mind of the idea, that it never was written by Moses; but that it is of a far more remote origin, placed at the head of Revelation by God himself, without the aid of human thought. I have said, I would be most cautious over every word of Revelation, but I do believe it very possible that that chapter may record, not only the sublime history of

creation, but also of a preadamite human race. The two records seem to me to be perfectly distinct (i. 27; ii. 7). "The beginning" spoken of in the first verse may refer to a period we know not when. And the seven days of creation, to periods of we know not what duration. "These are the *generations* of the heavens and the earth when they were created," or the histories of the heavens and the earth; more is implied than the act of creation; a cycle of time, or a period of the species is revealed. But the length of those periods is not revealed, for in the next sentence the seven periods are called *a day*, "in the day that the Lord God made the earth and the heavens." The word *day* has an indefinite meaning throughout Scripture, thus this dispensation of redemption is called a *day*: "Thou art my son, this day have I begotten thee" (Psalm xxvii.) This theory of these seven days explains at once the science of geology, all is harmony; and the Word of God is found not only to be scrupulously precise in its manner of recording facts, but triumphant over all its enemies; over all those who hate truth and the knowledge of our Lord and Saviour Jesus Christ: "In him was life; and the life was the light of men."

"And the light shineth in darkness; and the darkness comprehended it not."

What I want to show my readers, is the distinction in these two records, where the one ends, ii. 3, and where the other begins, the name God, or Elohim, marks the one, to the ii. 4. Then the name, The Lord God, or JEHOVAH, marks the other. The history of Creation is antedated by this means. Moses took up the thread of this world's history; that of the

Jehovistic dispensation; but the Elohistic seems to stand alone: sublime in its greatest antiquity, and untouched divinity.

It is true, that the name God, or Elohim, in this 1st Chapter, is a plural noun, joined to a singular verb; and by this form, the Divine intention was to reveal the Trinity of the Persons, and the Unity of the Godhead. Thus do we see Christ in the beginning, however remote that beginning was; but the name JEHOVAH that opens the record of the next era, revealed at once the dispensation day of His grace; the day of redemption, and in which God was to be revealed in the Second Person of the Holy Trinity; in redemption, as He had been in creation. The work was a successive one. The work of God. The Three Divine Persons were engaged in the work of creation, in the work of redemption, and are still engaged in the work of restoration.

"The Spirit of God moved upon the face of the waters," or brooded over, to give life. And we not only see this plural name of God throughout the chapter, but in the 26th verse we read, "Let *us* make man in our image, after *our* likeness." And as we compare these expressions with later ones, we are sure the Holy Trinity was intended. "The man is become as one of *us*" (iii. 22). "Let *us* go down, and there confound their language" (xi. 7). Throughout the 18th chapter, the Trinity is openly revealed. "I heard the voice of JEHOVAH, saying, Whom shall *I* send, and who will go for us" (Isaiah vi. 8). Here is the unity, and the Trinity of the name JEHOVAH. The second person responded to the appeal. "Here am I; send

Me." And it was He of whom John spake :—"In the beginning was the Word"; in a past eternity, the compact was entered into by the three Persons, and the name included all the promises of God, and the certainty of their fulfilment. "The Word was God," the Word given, nothing could fail.

And hence the divine document as given by God, and fulfilled by God, I must further extract it here, that its completeness may be seen. Mark it well, the transaction is so grand, and still so pregnant with promise. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"He was in the world, and the world was made by Him; and the world knew him not.

"And the Word was made flesh, and dwelt among us, and we beheld his glory." If this being was not God, then the Bible must be a fable, more, a Satanic imposition, for none but the Eternal Spirit could extend throughout all those ages, and be at once the Creator, and man, "made flesh."

Christ in the beginning, and God in redemption, are what I wish to set before my reader. The Creator, the Eternal Father, was in Christ, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

And is not Christ still saying the same to us all?

"Believe me that I am in the Father, and the Father in me" (John xiv.). "The time cometh when I shall shew you plainly of the Father. I came forth from the

Father, and am come into the world: again, I leave the world, and go to the Father" (xvi. 25, 28). And as "The Son of God," as a human creature, a child holy, obedient, perfect, one of whom the Father could say, "This is my beloved Son, in whom I am well pleased," I say, as such, as our elder brother, "The first begotten," Christ did restore the Fatherhood of God to all. I do love Him for this, I do worship Him for this, the paternity does not stand in ourselves, it does not rest with ourselves; it is in Christ, and no sin, or Satan can wrench the tie; no more alienation, separation, "God was in Christ, reconciling the world unto himself." Rejection of Christ, vile, ungrateful unbelief, can now only dissolve the relationship; snap the sacred bond. See the indissoluble union, John xx. 17. The Father was the author and finisher of redemption, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth" (Isa. xlii. 1).

And so God the Holy Ghost—distinct in office, but one God—was also the author and finisher of redemption. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35); "I have put my Spirit upon him" (Isaiah xlii. 1); "God giveth not the Spirit by measure unto him" (John iii. 34); "Christ, who through the Eternal Spirit offered himself without spot to God" (Heb. ix. 14). Thus do we see how Christ was God, the work in Him was God's; it was designed in the great council in heaven in a past eternity, perhaps in a period so remote that common calculation would utterly fail to conjecture, or the

human mind to grasp a thought of; then the destruction of evil was determined on; and even then it may have existed in a realm known to God, "The man is become as one of *us*, to know good and evil" (Gen. iii. 22). Oh, let us not trifle with that enemy who cost God the great work of creation, and of redemption; let us take refuge from him, and against him, nowhere but in Christ; he will follow and pursue us, and often in most deadly assault, to the very "gates of death," and never till we have passed them shall we be safe from him. "The Word" comes down from those remote ages, and we see Him till He expired on Calvary. "It is finished." Oh, what was finished we do not know; what was obtained for us, we do not know; but we do know that we were delivered from the devil; from his deadly power, "That through death he might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). I do see Christ the conqueror; Christ, the Prince of life; Christ, the Almighty God. If we will not see Him in life, we may be glad to see Him in death; the keeper of the great charnel house of the dead; the keeper of the keys of hell and of death; the keeper of the keys of the kingdom of God. Oh, I say, we may be glad to see Him then as God; as the Almighty, if as such we will not see Him now. It is a marvellous truth, whether we will see it or not, "I am He that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death." Must not this be God? Then I would take my reader to "the gates of death," and I would leave him at "the gates of death" to ask himself there, "Who alone can save me now? Here is sin, a weight of sin I am

unable to bear; the thought of the penalty of it is torment already begun; Satan is pursuing me, to accuse, to condemn, to exult at my being cast into hell with him, and with his angels. Who can save me now?" Christ only can save you then, as He did the thief upon the cross. He is always at "the gates of death," with the keys of heaven in his *own hand*; but do not reject Him now; do not neglect the salvation that is alone in Him now, or He may not be found then, to bind Satan, to answer him, "I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." Oh, trust Him, trust Him now, and He will serve you then; I cannot take you beyond those gates, nor tell you of all the love of Christ, it "passeth knowledge."

Then salvation is not of the Church, do not rest there: it is not of the sacraments, do not rest in them; "Salvation is of JEHOVAH," of God in everlasting covenant with his people. Of God in Christ. It is a free and sovereign gift that must be received from Him; received by faith, till beyond the gates of death faith is lost in the glory of eternal fruition. Not that I would depreciate or decry the Church and her holy sacraments, ordained by God himself as means of grace for the salvation of the world. Oh, no; to do so would be to run counter to Him. Christ said, "If any man will do his will"—meaning, continue in the ordinances, and means of grace He has appointed—"He shall know of the doctrine whether it be of God" (John vii. 17). All that I would say is, that the salvation which is of God, is independent of every human creature, or human means; He can bestow it in ordinances, or with-

out them; it was wrought by Himself, and is therefore his own gift. He has the power to blot a name out of the Book of Life, or to grant that it shall be found there. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9).

But to glance once more at Christ in the *beginning*, and to track his footprints through the lapse of ages, his Almighty work, even after He has ascended to the righthand of power. I might extract here the whole of the first chapter of Ephesians; it is grand in the doctrine of grace, and of our election in Christ, according as He hath chosen us in Him *before the foundation of the world.*

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us *accepted in the beloved.*

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,

"Wherein he hath abounded toward us in all wisdom and prudence;

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in Himself:

"That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his will." And then the chapter goes on to say that the gift of the Spirit is the earnest of our eternal inheritance. And so, just as God, the Spirit, raised Christ from the dead, or as God in the unity of his person raised Himself from the dead, "I have power to lay down my life, and I have power to take it again," so, our resurrection, and eternal glorification are as certain, as the resurrection, and ascension of Christ are, accomplished. Herein is that love that "*passeth knowledge.*" I am sure there is a world, a future state, surpassing anything of which we have any knowledge.

"God who hath saved us"—note, it is God who hath saved us—"and called us with an holy calling, not according to our works, but according to his own purpose and grace, *which was given us in Christ Jesus before the world began*, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 9). The expression is a striking one, "abolished death," that is, utterly done away with it, made an end of it. But is this so? Does not death still remain, in all its grim, cruel, appalling reality? Oh, no. I believe that which we call death; the throes of death are but the labour of a new existence, the soul quitting the body, to be clothed in glory (2 Cor. v. 1). Christ said this, "Whosoever liveth and *believeth in me* shall never die" (John xi). The soul is the life, the being; it does not die, but passes away. "I am come that they might

have life, and that they might have it more abundantly" (x. 10).

By St. Matthew, Christ said "I will utter things which have been kept secret *from the foundation of the world*" (xiii. 35).

And again, "Come ye blessed of my Father, inherit the kingdom prepared for you *from the foundation of the world*" (xxv. 34).

"Thou lovedst me *before the foundation of the world*" (John xvii. 24).

"The works were finished *from the foundation of the world*" (Heb. iv. 3).

"God hath in these last days spoken unto us by his Son . . . . by whom He made the worlds.

"When he bringeth the first begotten into the world, he saith, let all the angels of God worship Him . . .

"Unto the Son he saith, Thy throne, O God, is for ever" (i. 2—6, 10—13). Let my reader read this chapter, and he will see that Christ was the Creator, the Lord; co-equal and co-eternal with God.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. i. 20).

"The Lamb slain *from the foundation of the world*" (Rev. xiii. 8).

In the 8th chapter of Proverbs Wisdom is spoken of as a person, and means Christ, the uncreated Wisdom. In Him was embodied Wisdom; the infinite, ineffable, essential, and eternal Wisdom of God; exercised toward man, "Christ the power of God, and the wisdom of God" (1 Cor. i. 24). It was in Him, and by Him, God purposed to do all his works; and the rebound of the

principle is, that He can do all things for us, in consequence of the work done by Himself, in Him. We are passive receivers of his gifts. Or, as the apostle said, "Ye are complete in Him." As Christ Himself said here, He was set up, and anointed from everlasting, before all worlds, to be the agent of God's wisdom, love, and power. And thus do we see Him eternal and co-equal with God. "The Lord possessed me in the beginning of his way, before his works of old.

"I was set up from everlasting, from the beginning, or ever the earth was. . . .

"When He prepared the heavens, I was there: when He set a compass upon the face of the depth . . . then I was by Him, as one brought up with Him: and I was daily his delight." If this chapter be read with the ix. The iii. from the 13th verse, and with the xxviii. of Job from the 12th verse, the true meaning of this title of Christ, Wisdom, will be seen. "Whoso findeth me findeth life, and shall obtain favour of JEHOVAH. But he that sinneth against me wrongeth his own soul: all they that hate me, love death."

I might go on quoting passages, but these are sufficient to show that the covenant of grace was eternal; it was entered into by the Eternal Three, each one being God, and yet not three Gods, but one God. And thus the work of the Spirit has yet to be completed. His work was in succession, as redemption succeeded creation, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi.). The Spirit had before been given, but in degree; the dispensation of the Spirit began on the day

of Pentecost. God is still with us, and the end of his work will be glorious. "Is anything too hard for the Lord?" "I am the Lord, the God of all flesh: is there anything too hard for me?" The Man-God would not have been omnipresent in our world; but God, the Eternal Spirit, is present everywhere. It was expedient Christ should go away; but in the unity of the Persons He said "Lo, I am with you alway."

If it were not for this absoluteness of the doctrine of Christ we could not be saved; Satan is a being, an implacable, deadly enemy; he pursues us to the last moment of our lives, and would hurl us to hell; but Christ has just put us beyond his reach, out of his power; as the Conqueror over death, hell, and the grave; He triumphs also in our deliverance, and we triumph in Him. Oh! amazing grace! "He is able to save them to the *uttermost* that come unto God by Him" (Heb. vii. 25). What does it mean? What does the word mean? The Lexicon gives it: "In the most extensive degree." Christ can do it absolutely, independently, freely, legally, certainly, to an extent beyond all further demand, beyond all accusation or condemnation. Sin is silenced; Satan hath nothing more to say; the sinner is saved; to the highest degree, and to the most extensive degree—wholly saved. This is the gospel, and nothing short of it is sufficient for an awakened conscience, for a dying man, for all are sinners: as St. Paul said, "That all the world may become guilty before God" (Rom. iii. 19). "He is able to save them to the *uttermost* that come unto God by Him;" the greatest sinner, as the thief upon the cross, or the vilest outcast; the most remote case has been reached, the greatest

depth compassed. May the thought go with us, and may we be thankful.

But I must show here, that not only was there a covenant entered into in the great council chamber of heaven between the Three Persons of the Holy Trinity, but no sooner had the creature fallen than the Creator, in the name of the same Triune Persons, entered into covenant with him, to be to him all that his helpless, exposed condition required to be a God to him; the filial and Divine relation were then restored. "While we were yet sinners, Christ died for us." "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v.).

Let my reader trace the covenant, and he will see it is stable throughout revelation, and still stable, because the work of the Spirit is not yet wholly accomplished. "The JEHOVAH GOD said unto the Serpent . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). Here is the spiritual conflict we are all to wage; the invisible conflict we are all to believe in. The promise of a Conqueror, and of victory.

"My covenant is with thee. I will establish my covenant between Me and thee and thy seed after thee in their generations for an *everlasting covenant, to be a God unto thee, and to thy seed after thee*" (Gen. xvii. 4—7; xii. 2—4).

"Know therefore that JEHOVAH thy GOD, He is GOD, the faithful GOD, which keepeth covenant and mercy with them that love Him and keep his

commandments to a thousand generations" (Deut. vii. 9).

"Once have I sworn by *my holiness* that I will not lie unto David.

"His seed shall endure for ever, and his throne as the sun before Me.

"It shall be established for ever as the moon, and as a faithful witness in heaven" (Ps. lxxxix.). Let this grand Psalm be read, and also cxi. 5—9, xxv. 4, lxxiv. 20; Is. lv. 3, lxi. 8; Jer. xxxii. 38—40, xxxi. 31. to the end of the chapter; Ez. xvi. 8.

And then hear the response as the promises began to be fulfilled. "Blessed be JEHOVAH, THE GOD of Israel, for He hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, *which have been since the world began.*

"That we should be saved from our enemies, and from the hand of all that hate us;

"To perform the mercy promised to our fathers, *and to remember his holy covenant;*

"The oath which He sware unto our father Abraham that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i.; Gen. xxvi. 3, 4).

"When God made promise to Abraham, because He could swear by no greater, He sware by himself. . .

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of *his counsel,* confirmed it by an oath: that by two immutable things,

in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. vi.). These two unchangeable things were the gifts of Christ and of the Holy Ghost, and God having given these, will with them also freely give us all things. We do not know what glory is vested in the work of the Spirit, but we do know that He will restore all things; the covenant of grace yet extends into the far, far future. "Behold I make all things new. It is done. I am Alpha and Omega, the beginning and the end" (Rev. xxi. 5). Nothing could evidence the truth that Christ was God more than the gift of the Spirit, which had been the promise of ages. So that whether we look at the eternal covenant of heaven, or at the later covenant of earth, or at both, we do see that the Eternal God is our God, and that our salvation is of Him. Upon this subject the whole Bible is intent to be plain and to be clear, and if we do not receive the truth we cannot be saved.

"Do ye now believe?" (John xvi. 31).

CHAPTER II.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"I have declared unto them thy name, and will declare it."—JOHN xvii. 26.

JEHOVAH was the name of the God of Israel, and what I want to show my readers is, that it was the Covenant name. No volume, no explanation, however elaborate, could convey to man all that was included in it. "To be a God unto thee," but who can span that promise? the covenant? we might as well try to span the systems of worlds, deep in the depths of space. We may say, God is Almighty, and He will be to us all that an Almighty Being can be; but then we are no nearer any solution of the extent of the promise than when we started in our conjectures. And hence the meaning of the covenant name, incommunicable, self-existing. All that God would be to his people, to the world, could not be conveyed to them. Christ said, "I have declared unto them thy name, and will declare it." And we may set the name JEHOVAH, and "the Christ of God," side by side, but we can neither comprehend the one, nor fathom what the other is to the human race. "God

was manifest in the flesh," the Son did declare Him, but then it is written, "The unsearchable riches of Christ" (Eph. iii. 8). St. Paul speaks of "the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2, 3). The hidden wisdom, which God ordained before the world unto our glory (1 Cor. ii. 7). "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been *hid in God, who created all things by Jesus Christ.* To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 9—11). "Of God are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption" (1 Cor. i. 30). JEHOVAH was the covenant name, and all this blessing was included in it. All the attributes of God, omnipotence, omniscience, and omnipresence, were guaranteed by it. All the qualities of his nature, grace, mercy, love, justice, sympathy, compassion, goodness, and holiness, were all pledged by it; and still it was an ineffable name, unspeakable, words could not convey its meaning.

The name was Messianic, He who shall be. But then its meaning, self-existent, must imply and reveal that the Messiah would be the Eternal One. And thus JEHOVAH said to his people, by his great name, "I am now the Being who shall be, and the Being who shall be is to you now all that he ever can be." This was so, from the moment the covenant was entered into

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by the Triune Three. And Christ confirmed it in Himself, "Which is, and which was, and which is to come, the Almighty" (Rev. i. 8). But what we call present, past, and future, are always equally present with Him. "As He fills at once all space, He exists at once through all eternity." Time is spoken of relatively to the creature; there can be no succession with Him. And thus it was when the Triune Three entered into covenant to save, man had nothing more to do with his salvation, but to accept it; it stands in Christ. "Salvation is of JEHOVAH," it is in no Church, in no Sacraments; these are all means to an end; to the knowledge of salvation, and to the receiving of salvation; but salvation is of God, He created us, He redeemed us, and He will glorify us. Original sin not being of ourselves, we can only commit ourselves to God as unto a faithful Creator; He would never have created us if it had not been his purpose to redeem us. "While we were yet sinners, Christ died for us." We had nothing to do with that, the work was God's. "All the promises of God in him are yea, and in him, amen." I would have my reader see the extraneousness of salvation, how entirely it is of the Deity, of the Holy Trinity, and not of man at all. And it is only when we see this, feel this, that we can be said to believe.

The name, JEHOVAH, set forth such a Being to the world; it was dispensational, belonged to the human economy, and contained in it, or signified a Redeemer (Isaiah xli. 14. Deliverer, Saviour, Surety, Substitute, the God Almighty (Jer. xxxii. 27; Rev. i. 8). And if we were to trace the word "Lord" throughout the Bible, where the original is JEHOVAH or where it

might be translated JEHOVAH, or rather where the mind of the spirit is JEHOVAH, we should see God in Christ, not only in these various relations to ourselves, but in relation to man, upon the field of this world, from Adam, "The JEHOVAH GOD formed man" (Gen. ii. 7), and so down to the last being who shall inhabit it. "Even so, come, JEHOVAH JESUS" (Rev. xxii. 20). The name has said to all throughout the world's history, and is still saying, I am now the Being who shall be, and the Being who shall be is to you now all that he ever can be. Christ was God, and Christ was the Holy Ghost, who is to restore all things; and thus our resurrection and eternal glory are as sure in Him, in the eternal name, as our redemption was sure in it. Let us never forget "the Almighty," that is appended to it, the same in the end as in the beginning.

Thus the name is a very important one; it brings God home to us, into our very mid t; He is everything to us—our life, our guide, even unto death, our God at "the gates of death," and the keeper of the keys of the great charnel house of the dead. Almighty. And we shall as surely see Him, the Saviour, and the saved, as we have a present existence. He is in his Word, He is the editor of it; He speaks from it, and we may as surely consult with him there face to face, as with any earthly friend. The name edits every page, and almost every paragraph. "I am JEHOVAH; that is my name." But as we know not the depths of God's eternal existence, so we know not its depths; suffice it to say, He whom it prefigured was "the beginning of the creation of God," and will be the light of the eternal city.

The Jews had such a reverence for the name, and afterwards such a superstitious awe of it, that they substituted another name for it, that it might never be lightly used, which, in our version of the Scriptures, is translated Lord; but God in his covenant character is obscured by it; the effulgence of his power and glory towards his creatures very greatly obscured. Thus it would seem the original name should be carefully restored, and its illimitable meaning taught. The love of God in Christ would then be seen to be total, beyond all thought, as extending into a future, of which "Eye hath not seen; nor ear heard." A glory awaits us, far surpassing the innocence, the beauty, and the joys of Eden, because there man was only made a living soul; but in Christ he is one with the eternal Spirit (John xvii. 21, 23), eternal life in God, and in heaven.

I shall, therefore, glance at the ineffable name JEHOVAH, as it stands upon the page of revelation, and we shall see God in Christ, "The first and the last." May the view delight our soul, strengthen us, and assure us, not only for the conflicts of life, but for death; may we see Him then, our Conqueror, our God, by whom we escape hell. For, Oh! let us not forget that the evil power is a reality, the Devil is a being as truly as God is a being, and that God has not instituted this great conflict, and this great salvation, without a far deeper and weightier cause, than anything of which we have any knowledge. There is a God, and there is a Devil; there is a heaven, and there is a hell, and at death the Almighty Conqueror, God, does stand by to receive the spirit, or the Devil to hurl it to hell. Oh! in the name of JEHOVAH, may we see how God has

always stood by to receive souls, to gather them from the kingdom of darkness into the kingdom of grace.

I believe even the best Hebrew scholars are not agreed as to where this name is first employed. I see one says in Gen. iv. 4, and another in the ii. 4, and I think the last is certainly right; that it was, and is dispensational, from the fact that it thus occurs in the first sentence written after the record of Creation, "These are the generations (or histories) of the heavens and the earth when they were created, in the *day* that the JEHOVAH GOD made the earth and the heavens" (Gen. ii. 4). Before this the Eternal Being had been called God only, which name signified the Triune Three in their office as Creator; being in the plural number the unity and the Trinity of the Godhead were both expressed. God Himself notified the distinction between the two dispensational names, "God Almighty" and "JEHOVAH" (Ex. vi. 3). And it is very remarkable that the Lord of life and glory when He descended to Patmos, declared Himself to be both the God Almighty of Creation, and the JEHOVAH of the succeeding dispensation. "I am Alpha and Omega, the beginning and the ending, saith the JEHOVAH, which is, and which was, and which is to come, the Almighty" (Rev. i. 8). And thus do we say in our Creed, "The Father Almighty, the Son Almighty, and the Holy Ghost Almighty: and yet theyare not three Almighties, but one Almighty." And yet I would preserve the distinction between the God of the dispensation of creation, and the JEHOVAH GOD of the dispensation of redemption. The days of creation were periods of long duration. Some will tell us that the

first verse of the first chapter of Genesis is perfectly detached from the chapter, and refers to a period we know not how remote. That it refers to a very remote period there can be no doubt, but it is in no way detached from what follows; the first five verses are a record of the first *day's work*, and if the first day was a period of long duration, then all the days were periods of long duration, and this harmonises revelation with geology. The word *day* is thus variably used throughout Scripture, as in the ii. 4, the six days of creation are termed "the day." And so, again, this dispensation of redemption is called a day, "Thou art my Son, this day have I begotten Thee" (Ps. ii 7). "This is the day which JEHOVAH hath made; we will rejoice and be glad in it" (Ps. cxviii. 24). And when God said to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), He included mankind throughout this dispensation of our fallen economy.

What I wish to show is, that there was a dispensation day of creation, that the record agrees with the strata of the earth, and that the name JEHOVAH, the covenant name of God stands at the head of this dispensation of redemption that succeeded it. The Omniscient God foresaw the fall; He did not interpose to prevent it, but He did what was more, He interposed to eradicate the blot, and to crown the ruin with immortal glory, and this was what the ineffable name meant, even before sin had place in his fair creation. Let us look at the record.

"The JEHOVAH GOD had not caused it to rain upon the earth, and there was not a man to till the ground" (ii. 5). What a scene of desolation, no rain,

and no creature; but what material, what a field for the future!

"And the JEHOVAH GOD formed man of the dust of the ground." I have never had but one opinion upon these two chapters, and that is, that they are two perfectly different records; that there was a Preadamite human race; that death had closed upon that dispensation; and that a long period of rest for the earth intervened before the economy recorded in the second chapter was brought into being. But it will be said, if death transpired, sin must have existed; and doubtless it did; but that remote race had the gospel equally with ourselves, for the plural name of God in creation evidenced the presence of the Holy Trinity; those who lived up to the light they had were saved, even as faithful Abraham (1 Gal. iii. 8). The covenant to save was from a remote eternity, long before creation had name or place. Let my reader read carefully the two records, the first to the end of the 3rd verse in the 2nd chapter, and the second to the end of the chapter. In the second record, from the fifth verse, the word *created* does not once occur; "formed" and "made" are henceforth employed; whereas there was the distinction in the mind of the Spirit, "created, and made" (ii. 3). And if we glance down the first chapter, we shall see wherein the distinction was. "In the beginning God *created* the heaven and earth" (vi. 1). This was a part of the first day's work; afterwards on the fourth day, when God would make lights in the firmament of the heaven, He had not to *create* them, but probably put the heavenly bodies into motion, or perhaps created the law of gravitation, so as to cause the day and the night, or as

He said, "Let them be for seasons, and for days, and years."

And so again in the eleventh verse we read, "Let the earth bring forth grass," the expression is the same as in the fourteenth, "Let there be light," when the Spirit of God brooded upon the face of the waters, He created the seed that was afterwards to bring forth grass, herb, and fruit. Afterwards when the waters had been gathered together into seas, "God *created* great whales, and every living creature that moveth in the waters." And again, "God *created* man in his own image, in the image of God *created* he him; male and female *created* he them" (i. 27).

In the second record there is no such expression, "The JEHOVAH GOD *formed* man of the dust of the ground. And the rib, which the JEHOVAH GOD had taken from man, *made* he a woman." I would be most cautious in what I say about this second origin of man, since such a blasphemous error as that of Darwin may be received as truth; but I may say that this formation from matter seems to me a very different fact from the former, which tells us God *created*. To create is to produce out of nothing. The most that we can say is, that we are ignorant, our minds finite, contracted to a moment in comparison of the Infinite; we know nothing but by revelation, all else must be wild conjecture. St. Paul tells us, "That which thou sowest, thou sowest not that body that shall be . . . But God giveth it a body, as it hath pleased him, and to every seed his own body" (1 Cor. xv. 37, 38—42). And Christ upon the subject of his own resurrection reasoned upon the same principle, "Verily, verily, I say

unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24). All that I am maintaining is, that we know nothing of "The Almighty's everlasting circles," how within his works, in his hands there is an ever-restoring energy, or reproducing power capable of immortality. So, when we read of a distinction between the *creation* of man and the *formation* of man from the dust of the ground, we do not know what was the mind of the Spirit, we must leave it among the infinite works of the Almighty, to whom a thousand years are but as yesterday. But it enables us to distinguish between the two dispensations, that of creation and of redemption; or of that in which the "God Almighty" worked; and the Jehovistic dispensation in which we live. But while we are tracking these countless ages, let us keep in mind what that diabolical power must have been, that cost the Almighty a plan so profound, such myriads of ages to complete.

"And the JEHOVAH GOD planted a garden eastward in Eden . . .

"And out of the ground made the JEHOVAH GOD to grow every tree that is pleasant to the sight . . .

"And the JEHOVAH GOD took the man, and put him into the garden . . .

"And the JEHOVAH GOD commanded the man, saying, Of every tree of the garden thou mayest freely eat:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here was the evil prin-

ciple, the deep mystery that we cannot fathom, before woman was made. We have read before, "Male and female created he them" (i. 27), but under our present economy, evil existed before the woman.

"And the JEHOVAH GOD said, It is not good that man should be alone; I will make him an help-meet for him.

"And out of the ground the JEHOVAH GOD formed every beast of the field . . .

"And the JEHOVAH GOD caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the JEHOVAH GOD had taken from man, made he a woman.

"And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." This was a type of the mystical, spiritual union of Christ, and His church; if we have his Spirit that proceeds from the Father, and from Himself, we are of his Church, and of his body; and if we have not the Spirit—no matter what else we have—we are not of His Church, not his. And thus it was He said, we are one with the Father, and with Himself. And let us not forget, that it was God in Christ who planned all this, and typified it, before the human pair fell. The name JEHOVAH heads the prehistoric page; and governs the historic page. Therefore let us not think that we can do anything towards our own salvation; salvation is of God in Christ, He has done all, and yet this does not take away one jot or one tittle from Christian responsibility, on the contrary it increases it a thousandfold. Was

salvation to be purchased at such a cost, and to cost the saved nothing? While it is free (Isa. lv. 1), it costs the recipient a deep, experimental knowledge of the evil, to obtain the good. Thus Christ in Patmos, in the midst of the seven churches, made eight promises of life and glory. "To him that overcometh." And yet salvation is perfectly distinct from the combatant, not of him; nor is the inheritance of evil of him. The deliverance is as foreign as original sin was extraneous. But when we believe this, look to Christ only for help, deliverance, and eternal life; He will give us His Holy Spirit to overcome. So that from beginning to end the work is God's, He is the author, and finisher of our faith.

And thus it is the passage is so majestic, "I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." By Christ alone we escape hell; by Christ alone we obtain heaven.

"Now the serpent was more subtil than any beast of the field which the JEHOVAH GOD had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?" Now mark the subtilty of Satan in dropping the covenant name; the name of grace, and strength; of light and glory, even in innocence. Had Eve laid hold of it; plied it, it would have been to her "the tree of life," the tree that was planted so near to where she stood; so near the fatal tree. But no; she dropped the name that would have evidenced her faith in God's word, her obedience to His command, "Of every tree of the garden thou mayest freely eat," and it would have rebuked Satan; by it she would have resisted him; but no, "The

woman said unto the serpent, we may eat of the trees of the fruit of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." I say, Eve had lost her hold of the source of strength, of the covenant name that insured to her, I will "be a God unto thee," and having "forgotten the covenant of her God," she fell. Our Saviour said to the church of Sardis, "Thou hast a little strength, and hast not denied my name" (Rev. iii. 8.). "Thou holdest fast my name, and hast not denied my faith" (ii. 13.) Had Eve had only the little strength, and had held fast the great name, she had not fallen; but Satan obscured it from the eye of faith; and she suffered herself to be misled. And from that day to this, throughout six thousand years, has it not been the one aim of the Devil to obscure Christ? do we not see the enmity of the human heart against him? And as we see what a helpless, sinful, dying creature man is without him, do we wonder at the implacable aim of Satan to obscure Him; and thereby to hurl man to destruction? One would think the very fact of our mortality would end the strife, and that sinful man would shelter himself in the only hope held out to him. "And the serpent said unto the woman, ye shall not surely die:

"For *God* doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Doubtless these gods mentioned by the evil spirit, referred to the plural name of God, for afterwards God said, "The man is become as one of us, to know good and evil (iii. 22.). It was the voice of the old aspirer, "Who opposeth and

exalteth himself above all that is called God" (2 Thess. ii.).

The Holy Trinity had the knowledge of evil to destroy it; the human pair, from being partakers of its nature, had the knowledge of it to be destroyed, had not the Divine Three again stood forth to save. "The eyes of them both were opened, and they knew that they were naked.

"And they heard the voice of JEHOVAH GOD walking in the garden: and Adam and his wife hid themselves from the presence of JEHOVAH GOD amongst the trees of the garden.

"And the JEHOVAH GOD called unto Adam and said unto him, where art thou?

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself,

"And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

"And the JEHOVAH GOD said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat.

"And JEHOVAH GOD said unto the serpent, because thou hast done this, thou art cursed above all cattle.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity and the conflict were between Christ and the devil; and it never will cease between the Church and the Devil, till she sees wholly, and the world sees, that the conquest was complete in Christ; and that they have only to believe, and to be at rest. It is this

truth the Devil is ever trying to obscure, and hence the long conflict since the truth was here proclaimed. We try to conflict with the evil of ourselves, instead of knowing that Christ has conquered for us. No sooner was the kingdom of heaven shut against the fallen pair than it was opened by Him. No variableness, no shadow of turning with God; in His covenant name He again stood forth to proclaim his sovereignty, to heal the breach, "God was in Christ reconciling the world unto Himself," and he was in the great and august name in which he appeared to man before and after the fall. He is ever calling to us as He called to Adam, that we may confess our sin, hide nothing from Him, that while He proclaims the penalty of it, He may also proclaim the remedy of it. Eve's expression was remarkable: "The serpent *beguiled* me." She had been ensnared by subtlety, and to the present moment is not the whole world ensnared in like manner? *Deceived*, beguiled. And then left to remorse and despair! The Almighty could have holden Eve that she had not fallen, and He could hold every one of us that we could not fall, but his designs are infinite, and his sufferance of evil is one of the things amongst the infinite—beyond the finite. "What I do thou knowest not now, but thou shalt know hereafter." The passage in Daniel xi. 35 is one of the most remarkable upon this subject in Scripture: "Some of them of understanding shall fall, to try them, and to purge them, and to make them white." They shall fall, not to make them more sinful, more hell-deserving; but to purge, and to make them white. How can this be? To make them take hold of the obedience of Christ for righteous-

ness, and to believe in the efficacy of his blood to cleanse. It is a blessed thing when God forces us to this. And thus it is often in death; when He would prepare a soul rapidly for glory He suffers some sin to condemn, that by faith the soul may be purged and made white. This same word that Eve employed is used in Rev. ii. 8, 10—beguiled, or *deceived*—a further day of grace is mercifully given to those who had been deceived by Satan. We must not say, not willingly, not from a wicked and a hardened heart, because if the heart were quite right we could not be deceived. There are multitudes of persons really deceived by Satan; he presents himself in such a multitude of forms: it is almost impossible to detect him. Thus Christ spake of "the depths of Satan" (ii. 24). Let us beware of the wily foe.

The curse on the Serpent was a type of the curse on all in whom his nature is not crucified, and the Spirit of God enthroned in its place. A type of unbelievers doomed to destruction. "As many as are of the works of the law are under the curse." Oh! my dear reader, escape for your life from yourself, to the obedience of Christ.

The curse upon the woman was, "In sorrow shalt thou bring forth children." There are multitudes of persons who do not believe the Word of God, multitudes of professed believers do not believe it, and yet here is a sentence that went forth before a human being was born, confirmed by the wail of six thousand years. In time God may suffer science to mitigate the sentence, but his word is experimentally true.

"And unto Adam He said, because thou hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake;

in sorrow shalt thou eat of it all the days of thy life." Was that true? What labour is to the masses, the few have no idea. Toil, toil, labour, labour, till life becomes a monotonous sorrow. And, without the life of Christ to raise it, the soul becomes degenerated by the care for the food that perisheth. "In the sweat of thy face shalt thou eat bread, *till thou return unto the ground.*" What a sweeping malediction! "For out of it wast thou taken: *for dust thou art, and unto dust shalt thou return.*" Was this true? Death had not then fixed its seal upon a human form, but the word had gone forth, and the mysterious, grim messenger of death, the king of terrors, has throughout six thousand years borne witness to the infallible Word of God. Again we read, "We brought nothing into this world, and it is certain we carry nothing out" (1 Tim. vi. 7). Is this true? (Job i. 21, Ec. v. 15.) And so every sentence is true, God is in his Word, and in every difficulty we may turn to Him for direction, help, and wisdom. The laws of nature declare it to be true. But here it was the JEHOVAH GOD who spake, the same Almighty Being who afterwards said, "Whosoever liveth and believeth in me shall never die," and thus it is, as I have said, the life of Christ in us raises us above the fall, the curse, death, and the grave. "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." The great name JEHOVAH governing every sentence in these early histories, prefigured these great truths of the Gospel. It was a name of ineffable light and life. Unspeakable! The heights, and lengths, and depths, and breadths of it could not be revealed.

"Unto Adam also and to his wife did JEHOVAH GOD make coats of skins, and clothed them." That was, instructed them in the use of the coats of skins for garments, and by his Spirit enlightened them in the use of them as types of the righteousness of the Lord Jesus Christ, as He afterwards taught the typical system to Moses, and to David for the building of the Temple. The covenant of grace had been entered into, a Divine Person been brought upon the scene, who was to be in their stead, and now the institution of sacrifice must teach them the great doctrine of atonement, that the penalty of sin was borne; sin blotted out, and the everlasting righteousness of the Divine Person of the covenant brought in. When God had said that this should be so, it was already done, because his word could not fail. That these skins were the skins of animals slain for sacrifice there can be no doubt, as animal food was not eaten before the Flood. The sin-stricken pair "sewed fig leaves together, and made themselves aprons," but the JEHOVAH GOD stripped them of their natural religion, and clothed them with the Divine robe of anothers obedience, and from that day to this it is the only one that can stand the sinner in death and judgment.

"And the JEHOVAH GOD said, Behold, the man is become as one of *us*, to know good and evil: and now, lest he put forth his hand, and take *also* of the tree of life, and eat, and live for ever:

"Therefore the JEHOVAH GOD sent him forth from the garden of Eden, to till the ground from whence he was taken." The tree of life, of immortal virtue, is incompatible with, or antagonistic to the properties of the tree of knowledge of good and evil. If the

human pair had eaten of it alone, they had not known sin, and would have been immortal; and would doubtless have been translated to heaven, to higher and higher degrees of glory, as Enoch and Elijah were; but having eaten of the mortal tree, they must die, change the economy they had brought upon themselves, and receive eternal life as a gift from their reconciled Father. And thus it is we see the tree of life in the heavenly Paradise, restored to the legitimate and original use of the glorified (Rev. xxii. 2). The fatal tree will not be there; in Christ, and glorified One with Him, the saved will be beyond the possibility of falling; and thus their gain will be immense, in a state higher than innocence in Eden; and Satan will be robbed of his prey. "These things are faithful and true," God is in His Word.

"So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." We are fairly driven out from our state of innocence; no plea can be set up, no claim made; we are vile sinners, and death makes this fact most unmistakable. I cannot think how any one can be foolhardy enough to contend with that "flaming sword," for although the sword of eternal justice was sheathed in Christ, death does seem a flaming sword still; unless we look at it alone as a new birth, simply as an entrance into glory. Certainly as a sentinel of the tree of life, it is in the Almighty's keeping (Rev. i. 18).

These cherubims everywhere throughout the Scriptures are the representatives of the Inspired Penmen, God in them, or His Word by them (iv. 6—9;

Ezek. i. and x.; Exod. xxv. 18, 20, 22). They all alike tell us of total depravity, of the corruption of body and soul; of death, and judgment, and a life to come. They do effectually keep the way of the tree of life; none can return to it but by Christ; none can attain to its immortality, but by being united to Christ now, and one with Him beyond the grave, "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." He Himself said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door: by Me if any one enter in, he shall be saved." But till we do enter by that door, Christ, these cherubims, and the flaming sword *turning every way*, do keep the way of the tree of life.

I have thus endeavoured to direct the eye of the mind of my reader to Christ upon the arena of this world at this early period; to shew that He was then the Being who should be; the Saviour of the world to all. And from that time to this, believers in Him have been virtually in as perfect a state of innocence as though Eve had never fallen; and we should realise this state as it is revealed to us, that none may wrench our hope from us; that in deadly assault Satan may not hurl us from it.

The fifth chapter of Romans should be read here, if we would see this our original sin, and its great antidote. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him . . .

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement . . .

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Sin is blotted out, the penalty of it abolished; and the great reversion of the Gospel is made over to us in their stead. David said, "This is JEHOVAH'S doing; it is marvellous in our eyes" (Ps. cxviii. 23). Christ also directed attention to the stupendous fact, "This is JEHOVAH'S doing; and it is marvellous in our eyes" (Mat. xxi. 42; Mark xii. 11). The Gospel scheme in its completeness is a marvel in our eyes; Christ's work, unique in the world's history, is marvellous in our eyes; and hence his ancient name Wonderful.

LECTURE III.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*I have brought forth a man, the JEHOVAH.*"—GEN. iv. 1.

"AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from JEHOVAH" (iv. 1). The more correct translation of this passage would be, "I possess a man, even JEHOVAH." Or, "I have brought forth a man, the JEHOVAH." But as the name JEHOVAH signified the Almighty GOD, the Creator, and more of Him than could in any way be expressed, translators and interpreters unwilling to think Eve intended such an assumption, adopted another form of expression. But the original mind of the Spirit should be restored; because while it betrays the assumption of the fallen woman, it also exhibits her faith; although only as "The smoking flax." Her soul had taken a deep, strong hold of the promise; she believed the Divine Person of the Covenant, and the JEHOVAH, who was, and who was to come, to be the same Person, even God the Creator. As the throes of nature told her of the penalty of sin fulfilled in herself,

she may have reasoned of the nature of the promise, and reflected on the relation of the Divine Being to herself, a Deliverer, Saviour, Redeemer, God; who else could save her then? who else could be a Restorer from the thrall? It is marvellous how dire calamity will elicit truth, and necessity evolve help. But she had forgotten the enmity she had instilled, the long conflict she had instituted; the heel that was to be bruised, and the head that was to be crushed: or, she was still very ignorant of the deep, mortal stain she had contracted; of the inheritance she had entailed on the human race; and which must then become universal, that it might be known, and felt to be what it is, Satan, the adversary of God. Cain was the type of him (John viii. 44), and Abel of the children of God. Here are the two seeds, with their two heads, JEHOVAH, and Satan.

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto JEHOVAH.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And JEHOVAH had respect unto Abel and to his offering.

"But unto Cain and to his offering he had not respect." We here stand upon two necks of land, connected with two oceans. Shall we name them Natural, and Revealed Religion? Which shall triumph? Which will stand the wreck of time? The one looks beautiful, a handmaid graced with every virtue; and she says, God has appointed holy and eternal laws, "This do, and thou shalt live," but then the doer is a fallen child of Adam, over whom is written, "There is

none righteous, no, not one. . . . There is none that doeth good, no, not one. What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. iii). And the believer in natural religion is under the curse, "In the day that thou eatest thereof thou shalt surely die," death comes to the best, to all, and it tells us of deep-seated, mortal malady; of sin in the soul, that God only can detect, and there is an end of the legal claim of natural religion. "Without faith it is impossible to please God." We may come into our churches with "the fruit of the ground an offering unto JEHOVAH," and as a thankoffering, very beautiful it is; but we must go further than this, we must bring our memorial offering of the death of Christ till He come.

And here revealed religion comes in, in all its force, and adequacy; it takes us clean out of the thrall, through the gates of death, into heaven, "Whosoever liveth and believeth in me shall never die," and the whole of our Lord's teaching was to the same effect; and then He added, "He that believeth not shall be damned." And the teaching of his Apostles is the same, "The wages of sin is death, but the *gift of God* is eternal life, through Jesus Christ our Lord." "This is the record, that God hath given to us eternal life, and this life is in his Son." Here we are bridged over all difficulties, the sinner is saved, and the moral economy in no way left behind, but, on the contrary, established upon a sure foundation, for the God who gave his Son

gave also his Holy Spirit. "Whom He justified, them He also glorified" (Rom. viii. 29, 30). If it had not been the eternal purpose of God to sanctify us, we could never be sanctified; if He were to leave us to ourselves an hour, we should be in hell; Satan would come forth, and overcome us in a moment. Christ is a Mediator between God and man; and this is why, in this life, we are not wholly satanic; when the unbeliever dies, he is satanic, and to be so, is hell.

In Cain we have an evidence of all this: he rejected the doctrine of sacrifice, which no doubt God had instituted in some public form, as He did afterwards in the Patriarchal and Mosaic economies, or it would not have been an established rite as it was in the time of Noah; and so we see how Cain's creed and morality fell together. Faith and morals cannot be separated, and hence their inwrought position and connection in the Word of God. Sanctification is inseparable from redemption; he who has no part in the latter, can have no part in real conversion of heart to God.

"And Cain was very wroth, and his countenance fell.

"And JEHOVAH said unto Cain, Why art thou wrath? and why is thy countenance fallen?

"If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door*." The word *sin* here might be rendered a sin offering; and read thus, and if you sin, come with a sin offering; finding the same in the Levitical law, we can have no doubt but this was the mind of the Spirit (Levit. xvi. 3—27; iv. 3.; v. 6.; vi. 25.; ix. 2.; x. 16). God reproved Cain, because he did not bring a sin offering, as his

brother had done. It was likewise timely instruction in sound doctrine; and encouragement to come by His appointed means; and had Cain listened, watched the first risings of hatred, and ill will, he had not imbrued his hands in his brother's blood. It was to the devil in Cain Christ referred, when He said, "he was a murderer from the beginning." But he did not stop there, he never rested till he had compassed the death of Him, whose death was to give life to the world, and thus did the penalty recoil upon his own head. "Thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood." Satan might tempt David to commit murder, but the sin offering prevailed for the believer (Ps. li.). And so the faith of Abel saved his soul, although hurried to the grave by the hand of a fratricide.

Here stand the two types of the human race, and it is very remarkable that the two generations are immediately given, separate and distinct. "God is in the generation of the righteous." And so in Seth was the generation of believers continued, "God hath appointed me another seed instead of Abel, whom Cain slew.

"Then began men to call on the name of JEHOVAH." In no age of the world are the two bodies seen more distinct than before the Flood. And how great, how radical, and how eternal must that distinction be in the mind of God, for marriages between the two to have brought upon them the great judgment of the Flood. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." It would be absurd to suppose that celestial

beings were meant by this term, "The sons of God," it simply notified the family of JEHOVAH. We have the same throughout Scripture, "As many as received him, to them gave he power to become the sons of God" (John i. 12). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see Him as He is" (1 John iii.). God in the name JEHOVAH was the God and Father of his people under the old dispensation; and God in Christ is the Head of the Church now.

"And JEHOVAH said, My Spirit shall not always strive with man.

"And it repented JEHOVAH that he had made man.

"And JEHOVAH said, I will destroy man.

"But Noah found grace in the eyes of JEHOVAH." It is a fearful thing to think of God in the name JEHOVAH acting in judgment. In it, He is enshrouded in light, in all the attributes, or perfections of His nature, love, mercy, power, and grace; "The JEHOVAH GOD, merciful and gracious, long-suffering, and abundant in goodness and truth," and yet He comes forth from behind the cloud of glory to proclaim judgment, even the tremendous judgment of the Flood. "God saw that the wickedness of man was great in the earth," how could man be wicked with such an arch of promise girding the spheres? with such a canopy of grace circling his brow?

yes, as we read of the two generations, of the righteous, and the wicked; of their distinction in the mind of God; and of their union in the world, we see how wicked they were; how they tempted God, and provoked His "breach of promise." St. Paul speaks of doing "despite unto the Spirit of grace," this is what the believer should daily guard against, that he may not induce judgment. "I will come near to you in judgment; and I will be a swift witness against the sorcerers, and agais t the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith JEHOVAH." "Let every one that nameth the name of Christ depart from iniquity."

"And the JEHOVAH said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

"And Noah did according unto all that the JEHOVAH commanded him.

"And the JEHOVAH shut him in." Noah was righteous as a believer, and his first act after leaving the ark evidenced this, "Noah builded an altar unto the JEHOVAH; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

"And JEHOVAH smelled a sweet savour; and JEHOVAH said in his heart, I will not again curse the ground any more for man's sake." Noah was a believer, he builded his altar unto JEHOVAH, and he brought an offering according to the commands of JEHOVAH, and thus it was accepted of Him, and prevailed for the world to the end of time. The name prefigured Christ,

the offering was a type of Him, our sin offering; and as the incense of that sacrifice ascends to God, the believer is as exempt from judgment, from the penalty of sin, as the world is from a second Flood. He made an atonement for sin, and we are free.

God immediately commended the faith of Noah, by making with him the covenant of the bow in the day of rain; which was Divinely intended to be a type, or a glorious revelation of the covenant of redemption and expiation in which he had believed. And to this day, there stands the bow in creation, a memento of the Creator's love; and in its second meaning, in grace, in redemption's scheme, a memento of the Redeemer's love; He will never again suffer the world to be submerged by sin, it is clean gone for ever to those who will enter the ark, Christ, and be saved. The great waterfloods of affliction, and the billows of sin may roll around, and rise above our heads mountains high, for we are safe. The arch of the eternal covenant still girds the eternal throne (Ezek. i. 28; Rev. x. 1). And if we wanted any proof of the total depravity of human nature; and of the necessity of redemption's scheme in all its absoluteness, we have it in this same record of the Flood. Noah had witnessed all the horrors of the overwhelming scene, ridden upon the universal waters, in all the blackness of destruction, and awful majesty; he had seen a thoughtless, wicked world submerged beneath the judgment of the Almighty; and yet no sooner had the mighty flood subsided; even while the scene must yet have been appalling in the extreme, Noah was found drunken in his tent; the first gift of the God of nature, and of grace was abused,

and what a scene presented itself; what a moral desolation; the wreck of human nature, one with the wreck around. Oh, let us receive the truth that can alone save us, for we behold the same in all ages; if we are left one moment to ourselves, we fall. And let us with Noah, ascribe praise to the God of our salvation, "Blessed be the JEHOVAH GOD of Shem."

And then follows again the record of the generations of the cursed, and the blessed; of Ham, and of Shem, down to Abram; the new era of the Patriarchal covenant, throughout which the name JEHOVAH is employed, as the covenant name, and as a relative name; to reveal the relation of God to man. And this is in no way contrary to what God afterwards said to Moses, "I appeared unto Abram, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Exod. vi. 3). This simply meant, that God had not taught the meaning of that name to the infant Church, as He afterwards illustrated it by the law to teach the knowledge of sin, and of the necessity of a Divine Person to fulfil the law; by the ceremonial law; by type, and historic type; by the deliverance from Egypt, a type of our deliverance from Satan by Christ; by the Passover, and many other Divine institutions, all of which were under the direction of JEHOVAH, and governed by the great name; by the Prophets also, the head of which theocracy was JEHOVAH. The name was essentially theocratic. It was not that the name was not known to the infant Church, but that God was not known by all the good the name was intended to convey.

It was probably this passage in Exodus not being

clearly understood that first caused translators to write the name "Lord," as in our version of the Bible, but it is a great mistake ever to alter the letter of the Word of God. The Eternal Spirit who inspired can explain it. It is the Devil who would alter, that he may obscure its great and glorious truths. This, with the superstitious awe which the later Jews had of the name, substituting Adonai for JEHOVAH, have done very much to obscure the glory of the sacred page, but if the original name were restored, and its true, boundless meaning taught, God in the covenant, in the covenant name, and God in Christ would be more plainly set forth, and more plainly seen upon the whole arena of the world. His work in the flesh would not be the only evidence we should have of the divinity and eternity of Christ. He would be seen to be the One Eternal and true God. "The Father that dwelleth in Me, He doeth the works."

Doubtless the passage in Leviticus went far to inspire that awe of the Jews for the great name: "He that blasphemeth the name of JEHOVAH, he shall surely be put to death, and all the congregation shall stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of JEHOVAH shall be put to death" (Lev. xxiv. 16). In opposition to this severe malediction we have the sublime benediction: "They shall put my name upon the children of Israel, and I will bless them" (Num. vi. 24, 26, 27, 28). And Christ confirmed it: "Whoso shall receive one such little child in my name receiveth Me" (Matt. xviii. 5). And his further command may have been rooted in the ancient form: "All power is given unto Me in heaven and in earth.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (xxviii. 19). The name JEHOVAH was Divinely intended to reveal the offices of the Three Persons of the Holy Trinity in relation to man; it was one with the name of the Father, the Son, and the Holy Ghost. He commanded it to be used at the Christian font. But to return to the Church and the covenant age.

"Now JEHOVAH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed:

"So Abram departed as JEHOVAH had spoken unto him. . . .

"And JEHOVAH appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto JEHOVAH, who appeared unto him.

"And he removed from thence unto a mountain on the east of Bethel. . . . And there he builded an altar unto JEHOVAH, and called upon the name of JEHOVAH."

The doctrine of the sovereign grace of God here must strike every reflective mind. Man is helpless, in an enemy's country, and ignorant of it. God calls him, gives him faith in his great name, and his Holy Spirit to teach and to guide him. So that the work is God's,

independent of any human means. He may employ instruments for the conversion of the world, but the power is of Himself. Abram stands a monument of this truth. He was called from Haran to Canaan; from earth to heaven. But God was not partial in thus choosing a small portion of the family of the earth; He did it to exhibit the doctrine of grace and mercy to the whole world; that all might seek and find refuge in his love. If God thus exercised the persistence of his grace towards Abram, it was that he might be a blessing to others; and that all the families of the earth might be blessed in him. And then again, if grace abounded toward him, responsibility was in proportion, and the reprobation of failure greater; so that the ways of God are not unequal. And this we shall see as we proceed.

"After these things the word of JEHOVAH came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

"And Abram said, JEHOVAH GOD, what wilt thou give me, seeing I go childless?" Here Abram called on the name of JEHOVAH, and the call elicited a blessing, temporal, and doctrinal; such a one as entirely nullifies natural religion; and enthrones revealed religion. And Christ confirmed the same when He said, "If ye shall ask anything in my name, I will do it" (John xiv. 13, 14). Man is taken out of himself, and taught not only to plead, but to ask gifts in the name of another. "And, behold, the word of JEHOVAH came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir . . .

"And he believed in the JEHOVAH; and he counted it to him for righteousness.

"And he said unto him, I am JEHOVAH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

"And he said, JEHOVAH GOD, whereby shall I know that I shall inherit it?" The God of the covenant then confirmed the promise to him by a sign, and a vision; by miraculous fire, and a burning lamp, which was always a symbol of the work of the Spirit, of that unction of the Holy One, of that "River of life," so depicted by St. Paul, "They drank of that Rock that followed them, and that Rock was Christ." Abram did not say in vain, "I have lift up mine hand unto JEHOVAH" (xiv. 22). He might die, but the promise of spiritual seed was sure, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

In that early age, we see plainly how Abram understood the covenant of grace and mercy; the great name was the Divine signature of the covenant; and in it he read the relation of God to himself. I am now the Being who shall be, and the Being who shall be is to you now all that He ever can be. And this was what Christ meant when He said, "Before Abraham was, I am," or The Being, as in Exod. iii. 14. "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56—58). And St. Paul, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto

Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8). And so from the beginning to the end of time, God in Christ is to every being, to the most poor, abject, wretched outcast, all that He can be to them, Deliverer, Saviour, Redeemer, God; this is the Gospel; He proclaimed it Himself to Abraham; and happy they who feel His presence, and know His name, "They which be of faith are blessed with faithful Abraham." Oh what consolation, what joy, what peace, to be thus crowned with blessing. "As the hills are round about Jerusalem, so JEHOVAH is round about His people."

JEHOVAH is immutable, but His creatures are unstable, ever prone to swerve from Him. And thus do we find in the next chapter, again a fallen pair; and a most melancholy record it is, but by the stability of grace, they were Abraham and Sarah still.

God had made to Abram the most absolute promise that he should have a son by Sarah, and that his seed should be as the stars of heaven for number; He had said, "I am thy shield, and thy exceeding great reward." The great Covenant name, as we have seen, was a canopy of grace to him; a pillar of fire by night, and a pillar of cloud by day; and yet, in secret unbelief, or from most culpable indifference, treatment of the subject, he took Hagar to bear to him the promised seed. As might be expected, sore evil followed this terrible revolt; Sarah was despised by her servant; Hagar was persecuted, and thrust out. How does disobedience to the Divine command prolong the conflict, Eve might think she had borne a man, even

JEHOVAH, and Adam might think he had gotten the Messiah, but an alien race was his reward!

Sarah had said, "JEHOVAH hath restrained me from bearing," the perversity of human nature! But no sooner had evil befallen her than she said, "My wrong be upon thee . . . JEHOVAH judge between me and Thee." The invocation, or imprecation, was answered upon them both, in the race of the outcast Ishmaelites. The curse was very much like that which fell upon Cain, "A fugitive and a vagabond shalt thou be in the earth."

"When Sarah dealt hardly with Hagar, she fled from her face.

"And *the angel of the Lord* found her by a fountain of water in the wilderness.

"And he said, Hagar, Sarah's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress, Sarah." How simple the history! how natural, and how compassionate of the Lord of heaven and earth, thus to hear, to judge, and to enter into the minute details of the case. Little do we think when we are persecuted, and afflicted, that He is so near to us. If we would realise this, which is true at all times, nothing would ever distress us.

"And the Angel of the JEHOVAH said unto her, Return to thy mistress . . .

"And the Angel of the JEHOVAH said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." This was not intended as a blessing upon Hagar, but to avenge her cause; as a Divine reprobation of the sin of the chosen

pair; Christian responsibility is in proportion to free grace.

"And the Angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

"And he will be a wild man; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." And after nearly four thousand years, there dwell the Ishmaelites in the desert, in the presence of us all; and yet in the face of such a fact, there may be those found, who will tell us the Bible is not true; the reason of this is, that they have never been born of the Spirit, or taught of the Spirit; and therefore are not spiritually discerned.

The narrative is a most sublime one; rendered so by the Divine Person who interposed as Arbitrator in the matter. Who was He? Who was this "Angel of the Lord?" It was not a deputed messenger, it was "The Messenger of the Covenant," the Lord Jesus Christ Himself, JEHOVAH. What angelic form He took, or in what form He appeared to Hagar, we do not know, but none but the Omnipotent, Omniscient God could thus have pronounced a fiat so almighty and so peremptory. Let it be done, and it has been done, as time has evidenced. This is the first time we read of "The Angel of JEHOVAH." It would seem in His defence of humanity He first prefigured that human form that was to liberate the race.

"From this time the great Angel of the Covenant did so appear to his people; and what I wish to impress

upon my reader is, that He is always present with them, whether in celestial or human form; or whether as the Eternal Spirit, God. "In all their afflictions, He was afflicted; and the Angel of his presence saved them." God's justice is infinite grace; the Church of Christ is to be conformed to the image of Christ; the Word of God her rule of life, and then she will merge into the Millennium. Abram, and Hagar, are a fearful beacon. But the doctrine of grace in its broadest sense is established; the mighty river flows through Christ, and not one child of the race of Adam can ever fail of the overflowing stream, relatively to God. The name JEHOVAH still stood in its eternal stability; God's covenant of Grace with man in its eternal stability. The incorruptibleness of it was what was evidenced in the case of Hagar.

"And when Abram was ninety years old and nine, JEHOVAH appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face: and God talked with him, saying,

"As for me, behold, my covenant is with thee, and thou shalt be a father of *many nations*.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of *many nations* have I made thee.

"And I will make thee exceedingly fruitful, and I will make *nations* of thee, and kings shall come out of thee.

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, *to be a God unto thee*, and to thy seed after thee.

"And God said unto Abram, as for Sarai thy wife, thou shall not call her name Sarai, but Sarah shall her name be.

"And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother *of nations*; and kings of people shall be of her" (chapter xvii.)

I am thus extracting this, because the whole passage is so redolent with grace. "We are unto God a sweet savour of Christ." The Divine transaction is so grand, I always read it with love and thankfulness, and feel that the river of life is overflowing in our midst.

It was a remarkable promise made to Abraham, and so many times repeated: "Thou shall be a father of *many nations*." Some have thought from it, that the English nation, which has been the progenitor of many nations, is the direct seed of Abraham; the ten lost tribes migrated here from the East; I do not attempt to confirm this. The promise may refer alone to the spiritual seed; but the passages in Rev. xii. 6—14 are not less remarkable. "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Great Britain was then a pagan nation, a wilderness, but the Church has been nourished in her bosom, fed with the milk of the Word; and been the mother of many nations.

In chapter xviii. there is a remarkable revelation of the Holy Trinity, and of the Unity of the Trinity.

The history is a continuation of the covenant transactions of the last chapter.

"And JEHOVAH appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

"And he lift up his eyes, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

"And said, 'my Lord,' or, 'my GOD JEHOVAH, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.'" These three Divine persons were the Trinity, but the sacred historian in the first verse employs the name JEHOVAH; and Abraham recognised them as the God of the Covenant transaction recorded in the last chapter, and thus addressed them, "My GOD JEHOVAH, *if now I have found favour in thy sight.*" Happy those who can say with Abraham, "My covenant God, my Lord and Saviour Jesus Christ."

The promise of a son was again made, with the pertinent interrogation, "Is any thing too hard for JEHOVAH?

"And JEHOVAH said, shall I hide from Abraham that thing which I do?" Should He hide from him his purpose to destroy Sodom; the destruction was a type of the destruction of the world; and hence the majesty of the Divine procedure, and of the intercession of Abraham, which was a type of the mediation of Christ, the great head of the Church.

"Seeing that Abraham shall surely become a great and mighty nation, *and all the nations of the earth shall be blessed in him.*

"Blessed be the God and Father of our Lord Jesus Christ. . . . Who hath chosen us in him *before the foundation of the world* (Eph. i. 3, 4).

"For I know Abraham that he will command his children and his household after him, and they shall keep the way of JEHOVAH, to do judgment; that JEHOVAH may bring upon Abraham that which he hath spoken of him." Thus do holiness, and doctrine go hand in hand throughout Scripture; God could not bring upon Abraham a mantle of grace, to cloak wickedness, or even careless living, his children and his household were to walk with God, to do justice, and to love mercy, "I will not justify the wicked." Christ was made unto us "wisdom," and we must be taught by his Spirit. He was made unto us "Righteousness," and we must be made actually righteous by his Spirit. He was made unto us "sanctification," and we must be sanctified by his Spirit; the work is as much God's as our redemption was of God; if He were to leave us a day, or an hour, we should fall into sin; by Providence, and by grace, He sustains us by his Spirit. He was made unto us "Redemption," He paid the cost of our redemption; He was Himself the ransom, and Ransomer, and therefore we must of necessity be delivered from Satan, the great slaveholder; the destroyer. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." This is the grandeur of the Gospel Scheme, moral fitness for the Kingdom of God. From beginning to end, the work is God's, in and by Christ, He is the author and finisher of our faith. It is when we know this, see this, feel this, so that unbelief is impossible, that we are justified, sanctified,

and saved. "That, as it is written, He that glorieth, let him glory in the Lord." Our Saviour spoke of "great faith," and of "little faith," He can save by either. He will not break the bruised reed, or quench the smoking flax. The humble and contrite heart He will not despise. God only could redeem, and God only can touch the human heart to bring it to this state, to fit it for himself. This we see in the life of Abraham, God called him, and he did conform him to the image of his Son. And hence the history of this eighteenth chapter, He would not only give to him all the promises of grace, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God," but by the great judgment of the destruction of Sodom, He would show him, from what he was saved. Often when love fails, and grace fails; when secret unbelief remains, God does by judgment, and sometimes by opening to us the spiritual world, show us from what we are saved. It is a most gracious vision of the Almighty, to see to what we are redeemed; and from what we are redeemed. "God is a spirit," and Satan is a spirit; we are brought from one to the other, and never, till we have passed the gates of death, shall we know what is the full fruition of glory of the one state; or the terrible reality of the other. The destruction of Sodom and Gomorrah, was a type of the destruction of "Babylon the Great," of the whole world of impenitent sinners, and the Holy Trinity standing over it to proclaim its doom, to declare the sentence to be irrevocable as seen in this chapter, should fill us with awe and concern for the souls of all, lest they should not have escaped from the kingdom of darkness, "If the righteous scarcely be saved, where

shall the ungodly and the sinner appear?" Not only the sinner, but the *ungodly*; what multitudes are there in the world, who, if they are not committing open acts of sin, are still ungodly, "without God in the world," "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv.). And again the promise is to those, "Who walk not after the flesh, but after the Spirit" (Rom. viii.). Here is the distinction between, not the wicked and the moral, but between the godly and "the ungodly."

The intercession of Abraham for the righteous in Sodom, as a type of the intercession of Christ for his people, is one of the most sublime narratives of Revelation. "Abraham stood yet before JEHOVAH," Christ stands yet, and ever before the eternal throne. But in this history there is another wonderful revelation of the unity, and complexity of the Divine nature, of the Being JEHOVAH. We read "JEHOVAH appeared unto Abraham." "Three men stood by him." Then he addressed them as "My Lord," or, My Covenant God. And so throughout the chapter, it is the Almighty who speaks, "Is anything too hard for JEHOVAH?" And Abraham stood before JEHOVAH to intercede. "Wilt thou also destroy the righteous with the wicked?" Who but God could be thus addressed? "Shall not the *Judge* of all the earth do right?" Who but God is Judge? But still this Being is the three men; the three men whom we have seen to be JEHOVAH. But in the first verse of the next chapter we read, "There came *two* angels to Sodom." I believe these were the first, and the Third Persons

of the Holy Trinity; that Abraham in his mighty intercession represented "The Son of man," and therefore, as the executors of judgment, only *two* were mentioned. In the thirteenth verse, when the wickedness of the men of Sodom had been witnessed by them, and surpassed the cry that had gone up to heaven (xviii. 21), they said, "JEHOVAH hath sent us to destroy it" (xix. 13). I understand by this, mediation had ceased, righteous Lot should be brought out of Sodom, but no mediator any longer stood between God and the wicked, the place should be destroyed. The very Intercessor, the second Person of the Holy Trinity, the Almighty, had sent them to destroy it. We see here, not only the Unity, and complexity of the Godhead; but that Christ was the very God; the same from all eternity as in his humanity, JEHOVAH, in his covenant character, and complex nature. Oh, what may we not expect from a God so pledged to save.

In the twenty-second chapter is another striking revelation of Him who was to be, but who was then to his people, and to the world, all that He ever could be. "Jesus Christ the same yesterday, and to-day, and for ever." None but God could be this.

"And it came to pass after these things that God did tempt Abraham." Tempt here means try, and the first chapter of James to the fifteenth verse should be read to understand it, "My brethren, count it all joy when ye fall into divers temptations.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

God's dealings with Abraham were for the increase of his faith (Heb. xi. 8 to the thirteenth verse), and for his growing sanctification; as I have often said, our sanctification is of God, equally with our redemption; if He were to leave the work unfinished, we could not complete it by any consecration, or efforts of our own. In this chapter we see the patience, obedience, and faith of the Patriarch almost consummated. But oh what Divine teaching! What doctrine and trial; what lucid enunciations to perfect these. "Blessed" are those whom God thus deigns to teach.

"Take now thy son, thine only son, Isaac, *whom thou lovest*, and get thee into the land of Moriah, and offer him there for a burnt offering." Isaac was a type of Christ, and in the history there are most striking points of resemblance. He was the child of promise, the only son, the son of the father's love; and so was the Messiah, "This is my beloved son, in whom I am well pleased." It is remarkable that in this command to Abraham, the name of GOD only is used. How well in the prospect of the great sacrificial offering for sin, could the eternal Father say, "Take now thy son, thine only son, *whom thou lovest!*" Christ then lay in his bosom, and the Father's heart yearned as He spoke to Abraham, "The only begotten Son, which is in the bosom of the Father;" "Thou lovedst me before the foundation of the world" (John i. 18; xvii. 24).

"And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." So Jesus bore his cross to Golgotha; while the Father went with Him, "I am not alone, because

the Father is with me" (xvi. 32; viii. 16) with the fire and the sword of eternal justice in his hand; even to Calvary, the execrable, and polluted place. And there upon the cross, if we see anywhere the distinct humanity of Christ, we see it in that piercing cry, "My God, my God, why hast thou forsaken me" (Mat. xxvii. 46). Then the name of the Holy Trinity, the Covenant name of God with sinners, could not be used, but the Almighty, Supreme Being in the name of the singular form, must be invoked. And so again in John xx. 17, when Christ would reveal Himself to the world the Head of the human race; the Restorer of the relationship between the Creator and the creature; the Father and the child, He employed the same form of expression, "I ascend unto my Father and your Father; and to my God and your God." I love that declaration, and that response, "This is my beloved Son, in whom I am well pleased." "My Father and your Father: my God and your God."

Hence the marvellous prophetic answer of Abraham to Isaac, "My son, God will provide Himself a lamb for a burnt offering: *so they went both of them together.*" And so in the antitype we see the Divinity, and the humanity of Christ, the God, and Man.

"And the *Angel of the Lord,*" or the Angel JEHOVAH, "called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

"And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son from *me.*" Abraham had been commanded to offer up Isaac to God, and now the great Angel of the

Covenant, who interposes, and always prefigured Christ, says, "Thou hast not withheld thy son from *me*;" so that the Angel of the Covenant and God were One; and prefigured God and Christ, One. Thus have they ever stood, thus do they stand, and will ever stand upon the arena of this world.

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him for a burnt-offering in the stead of his son." Here the doctrine of substitution was plainly taught, Isaac represented the sinner, and the "burnt-offering" Christ. This has been the orthodox creed from the day of the Fall, and will be to the end of time. The words of Micah would seem to contradict it: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? . . .

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (vi. 7). This is the fruit of faith, but it in no way undermines the doctrine, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. iii. 31; 1 Sam. xv. 22, 23).

"And Abraham called the name of that place JEHOVAH-JIREH, as it is said this day, In the mount of the Lord it shall be seen." The meaning is "JEHOVAH will provide." Abraham had before said, "My son, God will provide himself a lamb for a burnt-offering;" and now he says, the God of the covenant, the God who has promised will provide, will fulfil all the promise. And so God did provide: "Sa-

crifice and offering thou wouldest not, but a body hast thou prepared me:

"In burnt-offerings and sacrifices for sin thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. x.; Ps. xl. 7). But doctrine, and precept, or the law and the Gospel, are so inwrought in the Word of God, that they cannot be separated. Not obedience as justifying—justifying only as the evidence of faith, and this is most important to notice.

"And the angel of the Lord," or, "the Messenger of the Covenant" himself, "called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith JEHOVAH, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

"And in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed my voice.*" But then see again the complex doctrine of faith and works, for they seem but one; the work of the Spirit upon the heart, operating upon the life, is justifying, having for its foundation Christ. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

"Seest thou how faith *wrought with his works, and by works was faith made perfect.*" This was so, when obedience evidenced faith, God increased his faith by revealing to him plainly the doctrine of Christ. "And

the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." And our Saviour also taught the duplex doctrine of faith and works, "If ye were Abraham's children ye would do the works of Abraham" (John viii. 39).

But again, who was this Being called here, "the Angel of the Lord"? None other than the Creator, the Almighty. "By myself have I sworn," none other could make the promise He did, and fulfil it as we see this day; no higher name could be pledged. St. Paul when referring to this passage said, "When *God* made promise to Abraham, because He could swear by no greater, He sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee" (Heb. vi. 13, 14).

"*God*, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (17, 18). These two immutable things were the oath and the promise, types of Christ and the Holy Ghost, the two great gifts of God to man. But in giving them He gave Himself, as the complexity of the Being in the passage reveals. "The Angel of JEHOVAH called unto Abraham, By myself have I sworn, saith JEHOVAH." With this name of the covenant-keeping God lying before us in these early histories, who can doubt the fact of the Divinity of Christ? the fact that God was in Christ. In a past eternity He purposed to create, to

redeem, and to restore; the two first He has done, the last He is doing; but in what form, power, and glory, God the Restorer will yet be manifested, we do not know.

There is a spiritual world, as well as the material world we live in; and what those lose who reject revealed religion, and the knowledge of a spiritual estate, is quite incalculable. God is with us, God in Christ is with us, God the Holy Ghost is with us. We may commune with Him, we may commit the direction of our being to Him; in life we may live with Him, and in death we may trust Him. In the early history of the world He stood upon its broad table-land, as we see Him stand, in Christ. He trod our earth in ineffable glory, as in the ineffable name He had ever borne; and then He said, "Lo, I am with you alway, unto the end of the world." My dear reader, read the eighth chapter of Romans, for, I repeat, what the world loses by rejecting its spiritual inheritance is more than incalculable. Could its scales fall from its eyes, what a revolution would be wrought! revolt from Satan to God, from the kingdom of darkness to the kingdom of his dear Son. That kingdom is more near to us than we imagine; it is in our very midst. I believe when we drop the flesh, we are not translated into it, because that believers are now (Col. i. 13) but wholly, and immediately transfigured into holiness, into the Divine nature, into God. "Absent from the body, present with the Lord." Enoch, and Elijah were thus transformed, Christ was thus transfigured; and so believers have only to be delivered from the carnal, gross, animal estate, to be in heaven. What ethereal web divides

the estates, what film obscures the vision, I do not know, but God is with us, and in any one moment we may be with Him. It well becomes us to realize this Presence, to know that death is but a spark of life, a star in its transit. "*Ye are come* unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

"To the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

"And to Jesus the Mediator of the new covenant" (Heb. xii.). Marvellous revelation! But God may make his Presence felt by other means.

But let us look again at the great name that so pre-eminently set forth the Almighty purpose, and love of God in Christ.

Abraham called the place of sacrifice "JEHOVAH-JIREH," "God will provide." Or as he had said in the eighth verse, "God will provide himself a lamb for a burnt-offering." See the fulfilment of the covenant name, "Behold the Lamb of God which taketh away the sin of the world."

"But Moses built an altar, and called the name of it JEHOVAH NISSI." The "JEHOVAH *my banner*" (Exod. xvii. 15). What a glorious proclamation! When will the Christian Church thus name her altars, display her colours? "In that day there shall be a root of Jesse, which shall stand for an *ensign* of the people, to it shall the Gentiles seek, and his rest shall be glorious" (Isa. xi. 10). What believer is there who does not feel that rest upon that Rock of Ages is glorious?

The same in every age, in every clime; to the rich, to the poor, to the illiterate, to the lost, to the outcast. The rest is marvellous, and it is glorious. Let us not lower our standard, hide our colours. I marvel at the stronghold, the fortress, the high tower.

"Thou hast given a *banner* to them that fear thee, that it may be displayed because of the truth" (Ps. lx. 4).

"He brought me to the banqueting house, and his *banner* over me was love" (Cant. ii. 4). This was what Moses meant when he named his altar Jehovah Nissi, or the mind of the Spirit, Christ our eternal banner, in temporal, and spiritual conflict.

"JEHOVAH-SHALOM. The JEHOVAH send peace" (Judg. vi. 24). Christ was the Prince of Peace, the only true element of peace. "These things I have spoken unto you, that in me ye might have peace."

"Peace be unto you." "Then said Jesus unto them again, Peace be unto you" (John xx. 17—21).

"JEHOVAH-SHAMMAH. The JEHOVAH is there" (Ezek. xlviii. 35). See the fulfilment of the prophetic name and voice (Rev. xxi.). "The city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Or as Ezekiel said, "The name of the city from that day shall be, The JEHOVAH is there" (xlvii. 35).

"JEHOVAH-TSIDKENU. The JEHOVAH our righteousness" (Jer. xxiii. 5; xv. 16). This was one of our Lord's titles. And as throughout the New Testament we see Him made unto us wisdom, and righteousness, sanctification, and redemption, do we

not get glimpses into the profound depths of that name, which told its own meaning; the things of it were incommunicable. All its meaning could not be conveyed, but an ever-present God, an Almighty God, the same at all times to his people; all things, at all times, was what it at once implied. As we have seen, our sin-offering, our banner, our peace, and his presence the light of the eternal city; and his glory ours "Having the glory of God." All these do not rest in our variable selves, but in Christ; and we shall never know all God's purpose towards us in Him till we tread the golden shore of that eternal city. But then, with what profound awe shall we realize what is now a revealed truth, JEHOVAH is here. Yes, He is here now, in the holy city upon earth, as much as He will be there, although invisible to us in our mortal state. This is the meaning of the great name: I am now the Being who shall be, and the Being who shall be is to you now all that He ever can be. Or, as a student of Hebrew has interpreted it, "He fills at once all space, and exists at once through all eternity." Have we faith to appropriate this grace? "Believe that ye receive, and ye shall have." "Ye are complete in Him." Thus seeing God in Christ, made all things unto us, we should rest in Him, and trust Him wholly for our salvation; we should cease to look to ourselves; cease to be distressed and cast down about our infirmities, and fallen nature, but believe ourselves to be, once and for ever, restored in Him. "God sent not his Son into the world to condemn the world; but that the world through Him might be saved." "The Son of God who loved me, and gave himself for me."

Thus beholding this ineffable name JEHOVAH, as it stands upon the broad table-land of revelation, the mystical representative of God in Christ, we do well understand how in time the awe of the Jews for it degenerated into fear; and thus, when another name was used in its stead—Adonai—the mystical meaning of the name JEHOVAH was lost to them, and its Divine grandeur in the sacred writings obscured throughout all later ages, both in the Old Testament and the New. I believe the mind of the Spirit in the name Lord, is the same in the New Testament as in the Old; and I shall show this later by the manner in which Christ ever responded to it. The Jews regarded the words of Levit. xxiv. 16, not as prohibiting only a profane employment of the Divine name, but as interdicting the ordinary use of it. The Septuagint translates the passage thus: "Let him who names the name of the JEHOVAH assuredly be put to death: let all the congregation of Israel stone him with stones, whether he be a stranger or a native; when he names the name of the JEHOVAH, let him die." The Talmud also utterly denounced the man who should utter this awe-inspiring name. It is asserted, however, that it was pronounced by the high priest on the great day of atonement, and that it was lawful even for the priests to use it, in accordance with the words of Numb. vi. 27, "They shall put my name upon the children of Israel; and I will bless them." I have already shown our Saviour's command in Matt. xxviii. 19, and his assurance in xviii. 5, Mark ix. 37, Luke ix. 48, were rooted in this passage, the fulfilment of the early ordinance. And Matt. xxviii. 19, proves the fact that the

Divine purpose of God in the work of the Three Persons of the Holy Trinity, was contained in the name, thus rendering all its meaning incommunicable to the finite mind. Then let not the name in its imposing Divinity, and magnitude be lost to us, but let us still trace in it all that a covenant God could be to Israel; and all that the Father, Son, and Holy Ghost will be to us. "Salvation is of JEHOVAH: thy blessing is upon thy people" (Ps. iii. 8).

CHAPTER IV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"I have declared unto them thy name, and will declare it."—
JOHN xvii. 26.

I HAVE shown in the last chapter, that from the moment of the Fall, JEHOVAH, or God in Christ, whom the name represented, immediately stood again to man in the relation of God; or, in other words, the Divine relationship was at once restored; the lost spiritual link was at once supplied; the creature was restored to the Creator; the child to the eternal Parent. And this relationship stood in Christ, the human family in the womb of the future had nothing to do with it; it was God's plan of salvation and eternal purpose that it should be so. Christ was then the embodiment of God's love and power to man; and the human race was then as completely exculpated from guilt as though no such thing as evil ever existed. From that moment all the attributes of God were conjoined in infinite wisdom to be for ever exerted to recover; and He being Almighty, nothing could, or can interrupt his purpose. The name JEHOVAH represented Christ, the Logos, "The Word,"

or the conditions of the covenant, "The promises." "All the promises of God in him are yea, and in him amen, unto the glory of God by us." The eternal word having been given, the thing was as good as done. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made." This *beginning* does not relate to God, but to His works, "In the *beginning* God created the heavens and the earth" (Gen. i.); this was a part of the first day's work, but at how remote a period we do not know. These days mean periods. Thus Christ called Himself "The beginning of the creation of God," and "the Amen," or "The first and the last" (Rev. iii. 14).

I have said before, this Jehovistic period began with the history of the creation of man, rather than with the record of the Fall (Gen. ii. 4); that the Fall was foreseen by the Omniscient, Almighty Creator, and provided for before it occurred. We now live in the JEHOVISTIC economy; the next dispensation will be one of the completion of the work of the Spirit, how fraught with glory we do not know, "Behold, I make all things new" (Rev. xxi. 6; xx. 11); this is the voice of the Third Person in the Holy Trinity, of the One eternal God, and what He has said will be done.

Thus in the Old Testament we see God to his people —and to all who would embrace the religion of JEHOVAH—all that the ineffable name guaranteed; and in the New Testament we see Him in Christ, all that the lost world required, "One God, and one

Mediator between God and men, the man Christ Jesus;

"Who gave Himself a ransom for us, to be testified in due time." The Word, who had for ages stood in the world's stead, as stable as the throne of God itself, "was made flesh, and dwelt among us, and we beheld his glory.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (1 Tim. iii. 16).

"In Him was life; and the life was the light of men." And so I think we may fairly conclude that the second part of the first day's work, "God said, Let there be light; and there was light," was a grand spiritual impartment; the natural light was not made till the fourth day. It is true God called the light day, and the darkness he called night, but the same figurative language is used throughout Scripture. Christ said, "I am the light of the world." And St. Paul, "In God we live, and move, and have our being." It is only the veil of the flesh that hides Him from our view. What strange transmutation at death we shall in a moment undergo we do not know, "God divided the light from the darkness," and He has divided the spiritual from the material world, but when the veil is removed we shall be in glory with God. The pillar of fire and cloud was darkness to the Egyptians, but light to Israel.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

By the teaching of the Spirit we do see God in

Christ, his grace, his power, his love, his glory; the ineffability of the ancient name, that, as I shall show later, had awed the world into true and false worship; and hence Christ's touching declaration to the Father, "I have declared unto them thy name, and will declare it." Then let us take a general glance at the name, as presented by God Himself, and as estimated by believers in the word of promise. And I am sure thus viewing it, as the Covenant name, in its relative sense, its dispensational, theoretic, or scientific, and theocratic sense, the whole Bible will wear an aspect before scarcely perceived. God will be seen in an attitude of unchanging love and mercy; and his Word as stable as his throne. Men swerve from God, but He is without variableness, or shadow of change.

"Samuel said, JEHOVAH will not forsake his people, for his great name's sake; because it hath pleased JEHOVAH to make you his people" (1 Sam. xii. 22). Here the doctrine of grace is absolute, the persistence of grace stood in the great name; really, even then, in Christ. And He could say to the woman who was a sinner, "Thy sins are forgiven. Thy faith hath saved thee; go in peace." And to Simon, who neither believed in pardon, or acceptance through grace, "Her sins, which are *many*, are forgiven." There was nothing Christ taught more absolutely than the forgiveness of sins; and hence the words of our Creed are very emphatic, "I believe in the forgiveness of sins." But there is a phase of expression in the Epistles I would have my reader particularly notice. The sum of it is this, all grace and blessing stand in Christ, all good comes to us through Him. "We believe that

through the grace of the JEHOVAH Jesus Christ we shall be saved" (Acts xv. 11).

"We have peace with God *through our* JEHOVAH *Jesus Christ*" (Rom. v. 1—11). "We joy in God through our JEHOVAH Jesus Christ."

"The wages of sin is death; but the gift of God is eternal life *through Jesus Christ our* JEHOVAH" (xvi. 23).

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is *in Christ Jesus*" (viii. 38).

"The sting of death is sin . . . But thanks be to God, which give thus the victory *through our* JEHOVAH *Jesus Christ*" (1 Cor. xv. 56).

"After I heard of your faith in the JEHOVAH Jesus, I cease not to give thanks for you, making mention of you in my prayers;

"That the God of our JEHOVAH Jesus, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him" (Eph. i. 17).

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the JEHOVAH Jesus Christ at his coming" (1 Thess. ii. 19).

"Our JEHOVAH Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

"Comfort your hearts, and stablish you in every good word and work" (ii. 16).

"And beside this, giving all diligence, add to your

faith virtue; and to virtue knowledge. . . . So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our JEHOVAH and Saviour Jesus Christ" (2 Pet. i.). It is this fulness of the doctrine of Christ I desire to set before my readers; He Himself taught it in the plainest words, "I am come that they might have life, and that they might have it more abundantly" (John x. 10). And so all this spiritual effulgence was contained in the ancient name. "The glory of JEHOVAH shall be revealed, and all flesh shall see it together; for the mouth of JEHOVAH hath spoken it" (Isa. xl. 5). Here is the complexity of the name, the JEHOVAH shall be revealed; for the mouth of the JEHOVAH hath spoken it." The name was not only the signature of God; but it was also the sign manual of the Holy Trinity. But to return to the ancient theocracy.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the JEHOVAH of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will JEHOVAH deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: that all the earth may know that there is a God in Israel.

"And all this assembly shall know that JEHOVAH saveth not with the sword and spear; for the battle is JEHOVAH'S, and He will give you into our hands" (1 Sam. xvii. 45). Here David typified both Christ,

and his Church with Him. Goliath typified Satan. As David was conqueror, so was Christ; and as Christ was conqueror, so must his people be. But we must not come to the enemy with a sword, a spear, and a shield, but "with the sword of the Spirit, which is the Word of God." Satan in Judas came with lanterns, and torches, and weapons; but "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of the strongholds." David's strength and victory stood in the great name he so valiantly proclaimed, and ours stand in Christ; salvation is of the Father, Son, and Holy Ghost; of God, from first to last.

In Gen. xxxii. 24—29, we read, "Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And Jacob said, I will not let thee go, except thou bless m .

"And he said unto him, What is thy name? and he said, Jacob.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and hast prevailed.

"And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there."

This Divine person was the great Angel of the Covenant, Christ. "And Jacob called the name of the place Peniel: for I have seen God face to face."

And so in the history of Jacob's ladder, we read, "Behold JEHOVAH stood above it, and said, I am JEHOVAH, the God of Abraham thy father, and the God of Isaac."

And if this be compared with Exod. iii. 14—15, and with Ps. cxxxv. 13, Heb. xii. 5, it will be seen in a moment how entirely the name was the covenant name, a memorial name to the people. The help of the God Almighty was contained in it; and His own proclamation of it, is inspiriting, and most assuring.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

"And Jacob awoke out of his sleep, and he said, surely JEHOVAH is in this place; and I knew it not.

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (28).

Oh, that I could duly impress my reader with the revealed fact of the nearness of God to us; He is with us, as we are with each other; but "God is a Spirit," and the veil of the flesh hides Him from our view. But note in this history how the God is revealed in JEHOVAH, in the Being of the covenant; even as the Father was manifested in the Son. Jacob memorialized the place, and the name by pouring oil upon the pillar, the stone he had reared, a type of "the chief corner stone." It is the first time the Great Head of the Church, the Anointed One, was typified by a stone but He was ever afterwards known by that name. "And Jacob called the name of the place Bethel, the House of God." So that wherever Christ is, there is the true Church. "In all places where I record my name I will come unto thee, and I will bless thee" (Exod. xx. 24; Matt. xviii. 20). We are full of sins, and failings, but His presence is the gate of heaven.

In Judges, the xiii. is a remarkable type of Christ as the Deliverer, *given by Himself.* Samson was the type. He began to deliver Israel from the Philistines; Christ delivered us spiritually from Satan. There were several notable types of Him in this distinguished office.

"The angel of JEHOVAH appeared unto Manoah's wife, and said . . . Lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." In these Samson was an eminent type of Christ. "As it is written in the law, Every male that openeth the womb shall be called holy to the Lord" (Luke ii. 28).

"Then Manoah intreated JEHOVAH, and said, O, my JEHOVAH, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

"And God hearkened unto the voice of Manoah; and the angel of God came again unto the woman . . .

"And the angel of JEHOVAH said unto Manoah, Of all that I said unto the woman let her beware . . .

"And Manoah said unto the angel of JEHOVAH, I pray thee let us detain thee until we have made ready a kid.

"And the Angel of JEHOVAH said, Thoug thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto JEHOVAH. For Manoah knew not that he was an angel of JEHOVAH."

Here was the mystery! Who was this Divine Being? How difficult to divine!

"And Manoah said unto the angel of JEHOVAH, What is thy name, that when thy sayings come to pass we may do thee honour?

"And the angel of JEHOVAH said unto him, Why askest thou thus after my name, seeing it is secret?

"So Manoah took a kid with a meat offering, and offered it upon a rock unto JEHOVAH: and the angel did wondrously; and Manoah and his wife looked on.

"For it came to pass, when the flame went up towards heaven from off the altar, that the angel of JEHOVAH ascended in the flame of the altar. And Manoah and his wife looked on, and fell on their faces to the ground . . .

"Then Manoah knew that he was an angel of the JEHOVAH.

"And Manoah said unto his wife, We shall surely die, *because we have seen God.*

"But his wife said unto him, If the JEHOVAH were pleased to kill us, he would not have received a meat offering and a burnt offering at our hands, neither would he have showed us all these things, nor would he at this time have told us such things as these.

"And the woman bare a son, and called his name Samson," meaning his sun; or, according to the Syriac, his service, or his ministry, or, here the second time: in all these meanings of the name we simply see a type of Him who promised a deliverer. "And the child grew and JEHOVAH blessed him.

"And the Spirit of JEHOVAH began to move him at times in the camp of Dan."

In this remarkable history, the Unity and Trinity of the Godhead are again strikingly revealed. The com-

plex and the abstract One. The expression in the 19th verse, "The Angel did wondrously," means that He explained His name, Pili, "Wonderful," as in Isa. ix. 6, that was, He was of a nature that could not be explained; all the meaning of His name could not be revealed to mortals. We read of "The Mystery of God." He had said, my name is secret, still, this gracious explanation was in answer to Manoah's question, "What is thy name?" And the answer of Manoah's wife to him, when he said, "We shall surely die, because we have seen God. If JEHOVAH were pleased to kill us, he would not have showed us all these things, nor would as at this time have told us all such things as these," tells us that there was much more revealed than is written. The name GOD, in itself, is an abstract name; He, the Eternal Spirit, was the original, first great cause of all. JEHOVAH, is a concrete name, a relative name; God was in "the Angel JEHOVAH," and "God was in Christ." The name GOD, does not indicate or express anything about JEHOVAH, but in the name JEHOVAH was shadowed forth the fulness of the Godhead, as was explained of the great Antitype. "In him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). The Eternal Abstract dwelt in Christ, but in that union with material nature, and in the distinction of Divine office the nature became complex. God was the acting agent in Christ, but when by Him He shall have subdued all enemies under His feet, then the humanity will be seen in its subordinate or subservient sense, and God will be all in all. "My Father is greater than I. I and my Father are one." Thus as I have shown from the 1st chapter of Genesis,

the name GOD was an uncompounded name, although a plural substantive; but JEHOVAH was a concrete name, and employed relating to the human family. It was dispensational, but what will be the glory of the Spirit that will yet proceed from it, we do not know. "O come, let us worship and bow down: let us kneel, before JEHOVAH our maker" (Ps. ix. 5). But to return from this explanation to the August name.

"O my soul, thou hast said unto JEHOVAH, Thou art my JEHOVAH. . . .

"JEHOVAH is the portion of mine inheritance and of my cup: thou maintainest my lot. I will bless JEHOVAH, who hath given me counsel.

"I have set JEHOVAH always before me: because He is at my right hand, I shall not be moved.

"Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. xvi.). How precious is this Psalm read in this way; the Lord Jesus Christ is brought home to the believer, his inheritance, his cup, his lot, his counsellor, instructor in the night seasons, on his right hand, his flesh will rest in hope, for his soul cannot be left in the unknown region of the dead. But the prophetic writer went on further than this; the Holy One, "the Christ of God," was not to see corruption: and then his soul breaks forth into celestial vision, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand

there are pleasures for evermore." What do those lose who do not know the Lord Jesus Christ! No path of life, no fulness of joy, no prospect of pleasures for evermore. All is darkness to them, all an arid desert to them.

"I will love thee, O JEHOVAH, my strength.

"JEHOVAH is my *Rock* and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

"I will call upon JEHOVAH, who is worthy to be praised.

"Thou wilt light my candle: JEHOVAH my God will enlighten my darkness.

"As for God, his way is perfect: the word of JEHOVAH is tried; He is a buckler to all those that trust in Him.

"For who is a God save JEHOVAH? or who is a *Rock* save our God. . . .

"JEHOVAH liveth; and blessed be my *Rock;* and let the God of my salvation be exalted.

"It is God that avengeth me. . . .

"Therefore will I give thanks unto thee, O JEHOVAH, among the heathen, and sing praises unto thy name" (xviii.). This Psalm is pre-eminently a prophecy of Christ, under a song of thanksgiving for deliverance; the deliverance of Christ from all his conflicts with Satan, is set forth. The victory of the great Head of the Church is made to redound to the deliverance of the believer; and he acknowledges his victory in Him. "The king shall joy in thy strength, O JEHOVAH; and in thy salvation how greatly shall he rejoice" (xxi.

1. And in xci. it is written of Christ, "I will set Him on high, because He hath known my name." But the grace redounded to the writer, because his soul was yearning after Him through whom grace came. But I would have my reader note here the other name by which David designated JEHOVAH, "My *Rock*," and if he will compare it with many other passages, "O JEHOVAH, my Rock"—in the original—"and my Redeemer" (xix. 14; xxviii. 1; xxxi. 2, 3; lxi. 2; xcv. 1; Isa. xvii. 10). "Trust ye in JEHOVAH for ever: for the Lord JEHOVAH is the Rock of Ages" (xxvi. 4; Ez. xxxii. 22; Deut. xxxii. 3, 4, 18, 30, 31). I say, if my reader will note all such passages throughout the Old Testament, the name of Christ, a Rock, he will understand his reply to Peter, "Peter answered and said, Thou art the Christ. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say *also* unto thee, that thou art Peter"—a stone—"and upon this rock I will build my Church" (Matt. xvi. 18). Upon the ancient Rock, JEHOVAH, Christ, the Anointed One, or the Antitype of the anointed stone, "the chief corner stone." Peter was *also* a stone, "a lively stone" (1 Pet. 2), but it was himself, the Rock of Ages, our JEHOVAH referred to, when He commended Peter, and said, upon that Rock He would build his Church. Who is God, save JEHOVAH? or who is a Rock save our God? Some ill-instructed people think the Roman Catholic Church must be orthodox and true because she confesses Christ, but note her deadly heresy, St. Peter instead of Christ

—self instead of Christ. Satan tried to palm off error under the best garb he could, to counterfeit truth in the best possible way he could, but that spurious Church, that silly pretension is a bad imitation after all. "My flesh and my heart faileth: but God is the rock of my heart, and my portion for ever" (Ps, lxxiii. 26).

Hence our beautiful hymn:—

> "Rock of ages, cleft for me,
> Let me hide myself in thee."

How many have died upon that Rock, and ascended to glory from that Rock.

"JEHOVAH is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters.

"He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." There are multitudes who live without Christ, still in his function of mediation He bestows grace on the evil and on the good; but when we come to die we want more special grace, more than we can find in ourselves, more than relatives can give. We want mercy, forgiveness, another to stand in our stead; just the absolute salvation, and that alone, that is revealed to us in Christ. This David saw in his Shepherd JEHOVAH, his rod and staff of Omnipotence protected him from the fear of the enemy, so that he could fear no evil. If he had looked to himself for a moment in the dark valley, he would indeed have had much to fear, but looking to the great Angel of the Covenant, he was at peace. The chamber

of death is filled with unseen spirits; then, more than at any other time, should we be in communion with the unseen world. Christ is in the dying chamber of the believer to receive his spirit; but who knows but that Satan may be there to assault the soul in its last moments in the flesh, to tempt it to deny its Lord. "Could ye not watch with me one hour?" said Christ. Oh relatives and friends "sleeping for sorrow," watch with the dying, and pray the Almighty to deliver them from the power of the devil and his angels; for there are such invisible beings as sure as we have a present existence. In the chamber of death, "he that hath ears to hear, let him hear."

It was the name JEHOVAH in which David trusted, and we may trace his confidence, although by the greater light of the Gospel day.

"He saved them for *his name's sake*, that He might make his mighty power to be known" (cvi. 8).

"That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" (lxxxiii. 18).

"Sing unto God, sing praises to his name: extol Him that rideth upon the heavens by his name JAH, and rejoice before Him" (lxviii. 4). This name JAH, was a poetical contraction of the name Jehovah.

"*His name* shall endure for ever: *his name* shall be continued as long as the sun: *and men shall be blessed in Him*," referring to the covenant, Gen. xxii. 16—18.

"Blessed be the JEHOVAH GOD, the God of Israel, who only doth wondrous things,

"And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen" (lxxii. 16—19).

We see the hold of David's soul upon the great name, and the fact shows us there was more contained in it than could be revealed by human language, much more than the word Lord in our translation represents, or Adonai in the Hebrew, which I have shown, came into use from a superstitious awe of the concrete, ineffable name. Like an oracle, it contained a mystery, that not only men, but angels desired to look into. The name Lord, as in our translation, may convey nothing more than a Supreme Ruler (xxiv. 1), while in many passages it signifies, God in Christ, made all things to all men. I would not say, alter the translation, touch the Bible, because I do not believe there is a person living spiritually competent to do so; and the more alteration we make, the further should we go wrong; but I would say, it would be a good thing to have a marginal rendering where the covenant Triune, relative name is meant; and it would help us to recognise in it God, a Redeemer, Saviour, Father, a Guide, and an Almighty Spiritual Deliverer, ever near to us, ever with us. The Church of Christ is a spiritual estate, He said, "My kingdom is not of this world," no, it is a spiritual hierarchy, and we must learn to come out of the material animal world, and to live amongst unseen realities. "They that live after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. To be carnally-minded is death, but to be spiritually-minded is life and peace" (Rom. viii. 5—9). It is an awful thing to live; it is a solemn thing to die! We are more spiritual things than we imagine, more surrounded with spiritual powers than we imagine. The spiritual conflict is not understood by us, but the

God of infinite love and power will explain it all. "Christ the power of God, and the wisdom of God," in Him He has been working upon the arena of this world from everlasting, and perhaps will do so, still to everlasting ages. "We speak the wisdom of God in a mystery, the hidden wisdom which God ordained *before the world* unto our glory" (1 Cor. i. and ii.).

"In Judah is God known: his name is great in Israel" (Ps. lxxvi. 1).

"Let them that love *thy name* be joyful in thee. For thou JEHOVAH will bless the righteous; with favour wilt thou compass him as with a shield" (v. 11).

And then in the next Psalm, David in sickness, and bowed down under a deep sense of sin, prayed, "O, JEHOVAH, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

"Have mercy upon me, O JEHOVAH; for I am weak: O JEHOVAH, heal me; for my bones are vexed.

"My soul is also sore vexed: but thou, O JEHOVAH, how long?

"Return, O JEHOVAH, deliver my soul: Oh save me for thy mercies' sake." Seeing thus these two names, the uncompounded name GOD, and GOD in the name JEHOVAH, how well do we understand Christ's own command, "Ye believe in God, believe also in me." We see the One Being in the two names, in the two dispensations, throughout all ages.

"Help me, O JEHOVAH my GOD. O save me *according to thy name.*

"Praise ye JEHOVAH. Praise ye *the name* of JEHOVAH; praise him, O ye servants of JEHOVAH.

"Ye that stand in the house of JEHOVAH, in the courts of the house of our GOD,

"Praise JEHOVAH; for JEHOVAH is good: sing praises unto *his name*; for it is pleasant.

"For JEHOVAH hath chosen Jacob for himself, and Israel for his peculiar treasure.

"For I know that JEHOVAH is great, and that our JEHOVAH is above all gods.

"*Thy name*, O JEHOVAH, is for ever; and *thy memorial*, O JEHOVAH, throughout all generations."

Referring again to Exod. iii. 15,

"Bless JEHOVAH, O house of Israel: bless JEHOVAH, O house of Aaron.

"Bless JEHOVAH, O house of Levi: ye that fear JEHOVAH, bless JEHOVAH.

"Blessed be JEHOVAH out of Zion, which dwelleth at Jerusalem. Praise ye JEHOVAH" (xiii. 5).

But I would have my reader pause here, to mark well the next chapter. David examined and reflected upon the great name, till he drew the inference, or came to the certain conclusion, that mercy was the pre-eminent attribute of God; and that in His covenant relation to man, in His own right, He could exercise it to the most infinite extent.

"O give thanks unto JEHOVAH; for he is good: *for his mercy endureth for ever.*

"O give thanks unto the God of gods: *for his mercy endureth for ever.*

"O give thanks to the Lord of lords: *for his mercy endureth for ever.*

"To him who alone doeth great wonders: *for his mercy endureth for ever.*

"To him that by wisdom made the heavens: *for his mercy endureth for ever.*

"To him that stretched out the earth above the waters: *for his mercy endureth for ever.*

"To him that made great lights: *for his mercy endureth for ever.*

"The sun to rule by day: *for his mercy endureth for ever.*

"The moon and stars to rule by night: *for his mercy endureth for ever.*"

Twenty-six times in this chapter did David affirm the same thing; and in many other places in his writings, 1 Chron. xvi. 34, Ps. cxviii. 1—2—3—4. By faith in the great name he had grasped the why and the wherefore of mercy, how God could be merciful; and when he had attained to the full assurance of salvation for himself, he proclaimed mercy to all. Or rather, he was lost in the profound, great discovery, and confessed, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

Then, instead of our church selecting, and adopting David's imprecatory prayers, as for the most part she does, why should she not rather choose those laudatory, enraptured songs, that so gloriously set forth JEHOVAH, our Saviour, and Redeemer God? Then might the world behold Him, then might the world worship Him as David did: we have greater light than he had, and our obligation is greater also. As we read the Psalms connectedly, we see how by application to the subject his mind woke up to the broad expanse of truth; to all that was contained in the great name, the Almighty God, made all things to the children of men.

How often when God has such purposes of love to man He suffers him to fall into sin, to feel his own weakness and sinfulness for the reception of the truth, for the entire surrender of himself to "truth" (Dan. xi. 35). David knew but the two points of the compass, sin and the Saviour. The fifty-first Psalm should be read here to see this, "O JEHOVAH, open thou my lips; and my mouth shall shew forth thy praise." JEHOVAH did open his lips, and with his mouth did He show forth his praise. Thus, as I have often said, Revelation was not more Divinely intended to reveal God to us than it was to reveal us to ourselves.

David closed his book of Psalms with praise to JEHOVAH. I may extract a few more passages, but the last six Psalms should be read here.

"Great is JEHOVAH and greatly to be praised; and his greatness is unsearchable.

"JEHOVAH is gracious, and full of compassion; slow to anger, and of great mercy.

"JEHOVAH is good to all; and his tender mercies are over all his works.

"All thy works shall praise thee, O JEHOVAH; and thy saints shall bless thee.

"JEHOVAH upholdeth all that fall, and raiseth up all those that be bowed down.

"JEHOVAH is nigh unto all them that call upon Him, to all that call upon Him in truth.

"My mouth shall speak the praise of JEHOVAH; and let all flesh bless his holy name for ever and ever" (cxlv.).

"Praise ye JEHOVAH. Praise JEHOVAH, O my soul.

"While I live I will praise JEHOVAH: I will sing praises unto my God while I have any being.

"Happy is he that hath the God of Jacob for his help, whose hope is in JEHOVAH his God . . .

"Which executeth judgment for the depressed: which giveth food to the hungry. JEHOVAH looseth the prisoners:

"JEHOVAH openeth the eyes of the blind. JEHOVAH raiseth them that are bowed down. JEHOVAH loveth the righteous.

"JEHOVAH preserveth the strangers; he relieveth the fatherless and widow . . .

"JEHOVAH shall reign for ever, thy God, O Zion unto all generations. Praise ye JEHOVAH" (cxlvii.).

"Praise ye JEHOVAH; for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

"JEHOVAH doth build up Jerusalem: he gathereth together the outcasts of Israel.

"He healeth the broken in heart, and bindeth up their wounds.

"He telleth the number of the stars; he calleth them all by their names.

"Great is our JEHOVAH, and of great power: his understanding is infinite.

"JEHOVAH lifteth up the meek: he casteth the wicked down to the ground.

"Sing unto JEHOVAH with thanksgiving; sing praise upon the harp unto our God.

"JEHOVAH taketh pleasure in them that fear Him, in those that hope in his mercy.

"Praise JEHOVAH, O Jerusalem; praise thy God, O Zion.

"Praise ye JEHOVAH" (cxlvii.).

"Praise ye JEHOVAH. Praise ye JEHOVAH from the heavens; praise Him in the heights.

"Praise ye Him, all his angels; praise ye Him, all his hosts.

"Praise ye Him, sun and moon; praise Him, all ye stars of light.

"Praise Him, ye heaven of heavens, and ye waters that be above the heavens.

"Let them praise the name of JEHOVAH; for He commanded, and thy were created . . :" And then in the remainder of this Psalm David calls upon all nature, animate and inanimate, to praise the name of JEHOVAH. "Praise ye JEHOVAH" (cxlviii.).

"Praise ye JEHOVAH. Sing unto JEHOVAH a new song, and his praise in the congregation of saints.

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King . . .

"For JEHOVAH taketh pleasure in his people: he will beautify the meek with salvation.

"Let the saints be joyful in glory: let them sing aloud upon their beds.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand;

"To execute vengeance upon the heathen, and punishments upon the people;

"To bind their wings with chains, and their nobles with fetters of iron;

"To execute upon them the judgment written: this honour hath all his saints. Praise ye JEHOVAH" (cxlix.)

"Praise ye JEHOVAH. Praise God in his sanctuary: praise Him in the firmament of his power.

"Praise Him for his mighty acts: praise Him according to his excellent greatness.

"Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

"Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.

"Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.

"Let everything that hath breath praise JEHOVAH. Praise ye JEHOVAH" (cl.)

This exuberance of joy, this overflowing of David's soul, must strike every reflective mind! What was it that called it forth? What was the glory he thus revelled in? The heaven already attained? It could not have been in the Being of GOD alone; because David, a miserable sinner, by sin was alienated from Him; it was in the relative name he exulted, in the grand Gospel truth, the restoration of the filial tie, that which is comprised in the two notable passages, "This is my beloved son, in whom I am well pleased," and "I ascend to my Father and your Father, to my God and your God." What Christ was to the Father, His beloved Son, believers are in Him. And what the Father was to the Son, He is to all believers in Him. Christ did marvellously reveal the spiritual oneness (John xvii. 21-23), and we must rest in the beatific vision, for we have no other ground to stand on. There is no more melancholy end of life recorded than that of David's trial upon trial, trouble upon trouble. He suffered the penalty of wrong doing, "Because by this deed thou hast given great occasion to the enemies of JEHOVAH to blaspheme," and yet he never stumbled

at the penalty of sin, it subserved the Divine intention, convinced him of sin, and taught him the doctrine of JEHOVAH. And hence the high anthem we have gone through, "Laud Him, for His mercy endureth for ever." Neither chastisement, death, or the grave quenched his fire; he looked beyond the grave, to the moment when he should wake up in the likeness of Christ. And this should ever be our position, for if in this life only we have hope in Christ we are of all men most miserable. God knew David's keen insight into the name, his far-seeing faith, even to being a type of Christ in this respect, "I will set him on high, because *he hath known my name*" (xci. 14). In Christ God can do everything for us He chooses, Christ stands in our stead, and if we accept the salvation that is in him we are to God everything that Christ is. Every sin is forgiven, we are holy and pure as though we had never sinned. If there could be a single sin unforgiven, the Gospel scheme would immediately fall to the ground. When God forgives, He does not turn round and say there is some sin unforgiven; but this gift of grace is the keystone to personal holiness, and we cannot do violence to it, not without Divine retrenchment, not without Divine awakening.

The name JEHOVAH as we find it throughout the Psalms is of itself a revelation, an anchor of the soul, a high tower; but as I shall refer to it again later in the Book of Psalms, I shall leave that book here, and just glance at the name in other parts of the Old Testament, where we shall find it also, to be a revelation of itself.

"I am JEHOVAH: that is my name: and my glory will I not give to another" (Isaiah xlii. 8).

"*For my name's sake* will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

"For mine own sake, even for mine own sake will I do it: for how should *my name* be polluted?" (xlviii. 9—11).

"I wrought for *my name's* sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt" (Ezek. xx. 9).

"I will sanctify *my great name*, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the JEHOVAH, saith JEHOVAH GOD" (xxxvi. 23).

"Then they that feared JEHOVAH spake often one to another: and JEHOVAH hearkened, and heard, and a book of remembrance was written before him for them that feared JEHOVAH, *and that thought upon his name.*

"And they shall be mine, saith JEHOVAH of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

"I am JEHOVAH, I change not; therefore the sons of Jacob are not consumed" (Mal. iii. 6, 16, 17). There was something in that name to reflect upon, to look into, to hang upon for help, and strength, and light, and life. It was the covenant name, "The Word" was in it, "and the Word was God." It was a relative name, all that the Almighty God could be, He was and is to His people. No matter what the world is, what the worst person in it is, there is justifying, and purifying efficacy in the name to those who lay

hold of it. I need here produce but one evidence of this. The JEHOVAH Christ hung upon the cross, beneath the curse, beneath the punishment of the sin of the whole world, the thief by his side believed Him to be the incarnate God, living and dying to save sinners. "JEHOVAH, remember me when thou comest into thy kingdom." What faith! what simple, child-like faith! just that, that Christ ever responded to, as I shall show later from the new Testament. "Verily, I say unto thee, To-day shalt thou be with me in paradise." Reader, writer, have you thus received the name JEHOVAH in Christ, and Christ in JEHOVAH? The same Being in all ages, the Redeemer, and Saviour of the world. How different the cry of the other sinner on the cross! It was not the enormity of his guilt that oppressed him, but unbelief that blinded him. "*If* thou be Christ, save thyself and us" (Luke xxiii.). Oh, how many vacillating, spiritually dead souls, are thus crying for help; crying, but not believing that Christ was God, JEHOVAH, the Creator of the world: able to save his own cause, without our puny help; and able to save us by his own independent Omnipotence. "Salvation is of JEHOVAH," is the doctrine taught, and if we would lift the veil of flesh, we should see "the invisible God," the world's Champion, the world's guide to glory, the soul's Saviour. By grace "the kingdom of God" is in our midst, the door is open to us; by Christ it is within us. "I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture." And yet how little does the multitude know of this spiritual world, this spiritual life; the visible and the material absorb its being. We

shall never truly worship Christ, till we worship Him with the saved; and see what He has saved us *from*. While here, let us thank God, and worship God in our poor form, that revelation comes to our help, and tells us what we could not otherwise possibly know.

It has been generally supposed that long before the New Testament was written the enunciation of the ineffable, effulgent name was lost; and its signification, if not entirely forgotten from disuse, was obscured to the world. But the effulgence of it was not obscured from Christ; and I am convinced that the mind of the Spirit of inspiration in the name is the same in the New Testament as in the Old. I may here refer my reader to two or three passages—Matt. xv. 25, 27, 28; Mark ix. 23, 24, x. 51, 52; John viii. 11; but I shall show later how promptly Christ ever responded to the title, and called the spontaneous impulse faith which prompted the use of it. From the scientific and dispensational character of the name, I believe the name Lord in the New Testament might mostly be rendered JEHOVAH. In the remarkable passage so particularly referred to by Christ we see the science of the name, Ps. cx. 1 (the whole Psalm); Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; Rev. xxii. 16. The spiritual nature of JEHOVAH, the God of the everlasting covenant, endures throughout all ages; it is the keystone of the arch of promise, as it is of the arch of heaven. Thus the name is by no means obsolete with regard to the future; as surely as God in Christ came to redeem and to save, so He will come again in the name of the Third Person of the Holy Trinity, of JEHOVAH, to restore all things. This was one of the conditions of

the covenant, and in the Book of Revelation He has revealed that future, as I shall show later; and his word can no more fail than it has never failed. "I am the resurrection and the life." JEHOVAH. Spiritual science alone can fathom or span these eternal truths; but this, taught by the Spirit, is so simple that a child may comprehend it, he who runs may read. How dark, how dead, is the soul without it; what a void would the earth again be without it; what darkness upon the great deep, "The life was the light of men."

It is true JEHOVAH, the risen JEHOVAH, exulted in his new Gentile name (Rev. iii. 12), and said He would Himself write upon his true disciples the name of the Father, and of the Son; and bodily upon the Church the new name Christian, as it had been promised, "Thou shalt be called by a new name, which the mouth of JEHOVAH shall name" (Isa. lxii. 2). "And the disciples were called Christians first in Antioch" (Acts xi. 26). But that new name, Christ, was only the Greek of Messiah, and signified that He, the anointed one, had come, "the Christ of God." But the great Head of the Christian Church was JEHOVAH. Let Isaiah lxv., lxvi. from the 19th verse, with Acts xv. from the 14th to the 18th verse, be read here. We should rather speak of the restoration of the true Church than of the institution of the Christian Church. "Lo, I am with you alway" extends over all ages. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."

And to this agree the words of the prophets as it is

written. "After this I will return, *and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up.*

"That the residue of man might seek after JEHOVAH, and all the Gentiles upon whom *my name* is called, saith JEHOVAH who doeth all these things.

"Known unto God are all his works from the beginning of the world." Thus do we see how entirely "the Ancient of days" was Christ, and Christ that same Divine Being, JEHOVAH. The same Hebrew word is used to represent both ὁ κύριος, and in John xii. 38—41, Isaiah liii. 1, vi. 1—3, He is declared to be the same. I shall show later how JEHOVAH spake to and by the ancients, and yet St. Peter says it was the Spirit of Christ which spake in them.

"God hath highly exalted him and given him a name which is above every name.

"That at the name of Jesus every knee should bow . . .

"And that every tongue should confess that Jesus Christ is JEHOVAH to the glory of God the Father" (Phil. ii. 9—11). The meaning of Jesus is Saviour, and the meaning here is, that the Saviour was JEHOVAH. "I am JEHOVAH, thy God, the Holy One of Israel, thy Saviour" (Isaiah xliii. 3).

And St. Paul said, God had set Christ at his own right hand, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i.).

"There is none other name under heaven given

among men, whereby we must be saved" (Acts iv. 12).

Then before closing this chapter, let us still look for a moment at the Being thus set upon the page of Revelation. The Creator had created man, the evil spirit marred his work, and the Creator's honour must be vindicated. He sent a "Second Adam," and He set him upon the arena of this world pure, holy, perfect; with a perfect will "to refuse the evil, and choose the good." And He said to the whole world, "Behold the man!" This perfect Being is to replace, and to restore all that was lost in the first Adam. "Not only is my honour vindicated as Creator, but I avenge the wrong done by accepting his perfect obedience and perfect work for all, He stands to me in the stead of all the human race, "This is my beloved Son in whom I am well pleased." "Christ is the end of the law for righteousness to everyone that believeth." Here was the perfect man, a "Mediator between God and man." But God said, "I will do more than this, I will avenge the wrong done to my creatures, in Him I will make a perfect oblation for sin, an expiatory atonement, that, wrought by the innocent, by God, shall be an equivalent for the punishment of all; a satisfaction to justice for all." "Behold the Lamb of God which taketh away the sin of the world." The thing was done, sin was blotted out, the mighty debt cancelled, the ransom price paid, the world saved. But the plan of salvation was drawn, and planned, and as good as executed in a past eternity, creation was subservient to the mighty plan, a creation of worlds for the redeemed. But none can enter there

but those who have the Spirit of Christ here, who are brought into the Kingdom of God here, and enter by that gate into the eternal city.

"I write unto you, little children, because your sins are forgiven you *for his name's sake.*"

CHAPTER V.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*I will now turn aside, and see this great sight, why the bush is not burnt.*"—Exod. iii. 3.

WE have seen God in this world in the face of Jesus Christ, "the only begotten Son hath declared him. I have manifested *thy name* unto the men which thou gavest me out of the world: thine they were, and thou gavest them me" (John i. 18; xvii. 6). But we must now turn back again to the early period of Revelation, to see God in Christ, as He was then revealed in the name JEHOVAH, the one personated the other; and in the worship of the one in all his glorious foreshadows, believers did worship the other. "The desire of nations shall come . . . saith JEHOVAH of hosts" (Hag. ii. 7). "JEHOVAH, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, He shall come, saith JEHOVAH of hosts . . .

"Then they that feared JEHOVAH spake often one to another, and JEHOVAH hearkened and heard, and a book of remembrance was written before him for them that feared JEHOVAH, and thought upon his name.

"And they shall be mine, saith JEHOVAH of hosts, in that day when I make up my jewels" (Mal. iii. 1—16). The Divine Being was the same in all ages, "I am Alpha and Omega, the beginning and the ending, saith JEHOVAH, which is, and which was, and which is to come, the Almighty" (Rev. i. 8—18).

"Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8). The bush "of the desert," from which JEHOVAH spake, was an emblem of the people of God in affliction in Egypt; they could not be consumed, because He was in them as He is with his people throughout all ages, a spiritual Being, God. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Then let us reverently turn aside and see this great sight, why the bush is not burnt.

God hath promised to Abraham a spiritual seed, as the stars of heaven in multitude. But He told him also that that holy family, so called of Himself to Himself, should be afflicted in a strange land four hundred years, and that afterwards they should come out with very great substance (Gen. xv. 13, 14). Before the end of that time God began to work for them, and at the end of four hundred and thirty years they were all divinely and miraculously delivered.

As Moses kept the flock of Jethro at the back of Horeb, the mountain of God, "The Angel JEHOVAH appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed.

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

"And when JEHOVAH saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses, and he said, Here am I.

"And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Note well here the complexity and unity of this Being. In the second verse He is called, "The *Angel* of JEHOVAH," that was, the "Messenger of the Covenant," *Angel* simply meaning Messenger or sent One. Then He was called JEHOVAH, which was the Covenant name of God; and then He proclaimed Himself God, the God of the Covenant with Abraham, Isaac, and Jacob; the God of all ages; JEHOVAH by the office of the second Person of the Holy Trinity.

"And JEHOVAH said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; *for I know their sorrows.*

"And I am come down to *deliver* them out of the hand of the Egyptians." How does all the work of the Lord Jesus Christ flash upon us here, a Saviour and a spiritual Saviour, a Deliverer and a spiritual Deliverer, God, and an Almighty God. He was in the bush, and it could not be burnt, He was in his people, and they could not be consumed. He was in the desert at Horeb, and He was in Egypt listening to their cry, sympathising with their sorrows. "The old dragon,"

the long line of Pharaoh kings, could not devour them: but before they went into Egypt the proclamation had gone forth, "That nation whom they shall serve will I judge."

Then does it not well become us to turn aside, to see this great sight, why the bush is not burnt? To pause, and solemnly to inquire, why affliction does not consume us, why all the trials of life do not overwhelm us?—why strokes from the Almighty Himself do not paralyze us?—why sin does not overpower us?—why the punishment of it does not crush us?—why darkness does not close upon us?—why heaven does not close against us?—why we do not lie down under depression and in despair?—why we do not surrender, and Satan triumph?—why is God's wrath stayed from going forth?—in short, why the world does not fall beneath the curse? I say, we do well to ask ourselves these questions; why the bush is not burnt? And to seek the Scriptural answer, the only true solution of the matter, "There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). "Destroy it not; for a blessing is in it" (Isa. lxv. 8). "JEHOVAH, thy God, turned the curse into a blessing" (Deut. xxiii. 5; Neh. xiii. 2). Christ stands in the breach, and the curse is stayed. "The Son of God" was with the three Hebrew youths in the burning fiery furnace; like the "bush burned with fire," they could not be burnt (Dan. iii. 25). And Daniel in the den of lions exclaimed, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (vi. 22). Wherever Christ is there is security. His presence in the burning bush, in our

midst, should always quiet our fears, and tell us however fiery may be the trial, deliverance is near. "I am JEHOVAH, I change not; therefore the sons of Jacob are not consumed."

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, *What is his name?* What shall I say unto them?

"And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii.) This was a remarkable question to suggest itself to Moses: "We must remember he had then left Egypt, and his people forty years; in fact he could never have seen much of them" (Acts vii. 7, 23, 30, 36). The name JEHOVAH was like a floating vision in his mind; some vague idea of a covenant name may have floated in his brain; but he could not recall at once all that it portended to his people; and he would that God Himself should rightly instruct him upon the subject, which He did most lucidly; for the designation He gave Himself means literally, I WILL BE WHAT I SHALL BE. Or, as the Septuagint renders it, I AM THE BEING.

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The JEHOVAH GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is *my memorial unto all generations.*" Here the covenant name was plainly explained by God Himself, I am He who shall be here-

after. I will be to you now, what I am, and what I am to be. Or, as I have said before, the literal translation is, "I WILL BE WHAT I SHALL BE." Or, as the Septuagint renders it, "I AM THE BEING." "The Christ of God, the Deliverer, the Saviour of the world, God." Here the Divinity of the Messiah, of Christ, was established; the God of the 6th verse, of the covenant, was the I AM of the 14th verse, and the JEHOVAH of the 15th and 16th verses, THE BEING. The Supreme Being, and no time can alter the promise, or impair the everlasting covenant; God was its author, and God the Fulfiller of the word throughout all generations. As Deliverer, God was then going to be to His people, all that Christ was when He came, as our Spiritual Deliverer; the deliverance from Egypt, then to be wrought; and the journeying to Canaan, with the settlement there, were types of our deliverance from Satan, and the journey of life to glory. The law then to be given foreshadowed Christ; He was to be the Fulfiller of it; and it was in its strength to be our schoolmaster, to bring us to Him. And so also the ceremonial law then to be given, all the types, and historic types, did shadow forth to the people all that Christ would ever be to the world. God was then in the name JEHOVAH, all that He was in Christ: and God the Holy Ghost will complete in us all that was contained in the eternal compact. And thus it was Christ said, "Before Abraham was," before the covenant age, "I AM," or THE ETERNAL BEING.

The name JEHOVAH was a commemorative name. A memorial is something to preserve remembrance; and a memorial name to preserve the remembrance of some

one; and this 15th verse, this recurrence to the covenant, following as it does the proclamation of the great I AM, means that JEHOVAH was to be the memorial name of the Divine person of the covenant; God in both; and God in the Being who was foreshadowed by them. I am now the Being, and this is to be remembered by you; to be your strength and confidence; and hence the covenant name throughout Revelation, "And Moses went up unto God, and JEHOVAH called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel;

"Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself" (xix. 3). This was what the great name presaged, because the grace of God was pledged in it; it was a memorial of His grace. The Passover as instituted in the xii. chapter, was to be for ever a *memorial* of the deliverance from Egypt (verse 14). And thus it was when our Saviour instituted the Christian Passover, He said, "This do in *remembrance* of me" (Luke xxii. 19). In remembrance of the covenant then fulfilled. "This is my *blood* of the *new* covenant," of the covenant of grace, in distinction from the covenant of works (Exod. xxiv. 8). The early Church so understood Christ's works (1 Cor. xi. 24). Then let us look at this name for a moment as a memorial name.

"I will extol thee, O JEHOVAH. . . .

"O JEHOVAH, my GOD, I cried unto thee, and thou hast healed me.

"O JEHOVAH, thou hast brought up my soul from the grave. . . .

"Sing unto JEHOVAH, O ye saints of his, and

give thanks at the *memorial* of his holiness" (Ps. xxx. 4).

"JEHOVAH, *by thy favour* thou hast made my mountain to stand strong" (verse 7). Here is an epitome of the whole doctrine of grace—grace by Christ.

"Rejoice in JEHOVAH, ye righteous; and give thanks at the *memorial of his holiness*" (xcvii. 12). It is to be regretted that this word should be *remembrance* in our translation, as evidently the original word referred to Exod. iii. 15, to the memorial name in another sense, "JEHOVAH OUR RIGHTEOUSNESS" (Jer. xxiii. 6; xxxiii. 16). David knew the doctrine of an imputed holiness. "This is the heritage of the servants of JEHOVAH, and their righteousness is of me, saith JEHOVAH" (Isa. liv. 17).

"Surely, shall one say, in JEHOVAH have I righteousness and strength. . . .

"In JEHOVAH shall all the seed of Israel be justified" (xlv. 24).

"I will uphold thee with the right hand of my righteousness" (xli. 10).

"I will fetch my knowledge from afar, and will ascribe righteousness to my Maker" (Job xxxvi. 3). David rejoiced in this doctrine, but St. Paul gloried in it (Phil. iii. 9). "All our righteousnesses are as filthy rags" (Isa. xliv. 6).

Thy name, O JEHOVAH, is for ever; and thy *memorial*, O JEHOVAH, throughout all generations" (cxxxv. 13), still referring to Exod. iii. 15. If the book of Psalms were read connectedly, employing this name so that all its relative significations might be understood, it would of itself be a glorious revelation of

the relation of God in Christ to man. "The Sun of Righteousness" would lighten our world with spiritual light, as the natural sun lightens it with natural light. "That was the true Light, which lighteth every man that cometh into the world." The whole Bible so read would be a far more luminous orb of light than it is. It was very subtle of Satan to obscure the glory of that name, whether by a superstitious awe, or indifference to it. When will the ancient worship of it be restored? the ancient praise of it be restored?

"JEHOVAH GOD of hosts; JEHOVAH is his *memorial*" (Hos. xii 5). JEHOVAH was a memorial name; a memorial of the everlasting covenant. What glory to be revealed is yet contained in it, and in the covenant it memorializes, we do not know.

But while we are looking at the memorial name let us not forget the covenant itself, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. xvii. 7).

God said further to Moses, "Go, and gather the elders of Israel together, and say unto them, The JEHOVAH GOD of your fathers, the GOD of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." I would have my reader note here the ground upon which the favour of God could be exercised towards his people; his covenant was the foundation of his power; and thus it is, Christ is spoken of as a Foundation throughout Scripture. It is absolutely necessary to everlasting life to believe in this

doctrine of grace; that in, through, and by Christ, God can do all things for us; but till we thus come into his favour, He can do nothing for us.

"I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." This history of the temporal state was but a type of our spiritual estate; if we are God's dear children we have nothing to fear, no one to fear; God will deliver us from all our enemies, from all our spiritual enemies if we trust solely in Him. It is only the unsanctified and the half-sanctified soul that has reason to fear the hidings of his face and his chastisements.

"And the people shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The JEHOVAH GOD of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to JEHOVAH our GOD." God thus sent Moses to his people, to the Egyptians, and to the world through them, even as He sent Jonah to Nineveh; Moses went, although not without much parley, strong and miraculous assurance from JEHOVAH, as the next, the fourth, chapter evidences; God delivered his people by him, with a high and mighty arm, and would then have delivered the world from "the old dragon," if it would have listened to the call, and followed Him; but the striving of his grace was vain. Have we gone, as Moses did, to proclaim deliverance and salvation to the world? As the

Apostles did in the early ages of the Christian Church? Or have we gone with the world, in its further severance from God? "Let him that heareth say, Come."

The august name was the covenant name, a relative, a dispensational, a theocratical, a theoretical name: and it was a name of praise, and of joy; may we still go forth to proclaim it to the whole world; for it is strength to us now, and all that is contained in it relatively to a future state we do not know; glory looms in the horizon, like the sun, it only goes down to reappear in perfect day. The name is not obsolete to us. "Thou art my lamp, O JEHOVAH. JEHOVAH will lighten my darkness" (2 Sam. xxii.) The economy of Creation is wonderful; the economy of Redemption is wonderful; and the economy of Restoration is wonderful. "It is done. I am Alpha and Omega" (Rev. xxi.).

But, if the name JEHOVAH was dispensational, the covenant name from the creation of Adam, down through the Antediluvian world; through the Patriarchal Church, the covenant age, how could God say to Moses, "I am JEHOVAH:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (vi. 3). The meaning here is, not that the name was not known, but that God had not been known by all the meaning of the name. "By my name JEHOVAH *was I not known unto them.*" He had been known to them as the Creator, as revealed in the first chapter of Genesis; as the God Almighty; but His name JEHOVAH had never been explained, received the illustration that it was

then about to receive, by one of the most grand deliverances of the world's history, save that which it typified, the complete deliverance of the family of God from Satan. If this sixth chapter be read, it will be seen that the deliverance from Egypt was the burden of God's conversation with Moses. "I am JEHOVAH, and I will bring you out from under the burdens of the Egyptians. and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with *great judgments*:

"And I will take you to me for a people, and I will be to you a God: and ye shall *know* that I am JEHOVAH your God, which bringeth you out from under the burdens of the Egyptians.

"And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am JEHOVAH." Was this any mean illustration of the great name? The people were spiritually betrothed to God, in spiritual union with Him: He could, therefore, deliver them by miracles, by "great judgments." He was the Almighty God, and as spiritually allied to Him, He was never unfaithful to them. "Turn, O backsliding children, saith JEHOVAH, for I am married unto you" (Jer. iii. 14). That was, in sacred covenant, in spiritual union, and the name shadowed forth the mystical relationship, and hence His own emphatic use of it. "I am JEHOVAH, and I will take you for my people, and I will be your God.

"Thou art an holy people unto JEHOVAH thy God: JEHOVAH thy God hath chosen thee to be a

special people unto Himself, above all people that are upon the face of the earth.

"JEHOVAH did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people:

"But because JEHOVAH loved you, and because he would keep the oath which he had sworn unto your fathers, hath JEHOVAH brought you with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt.

"Know therefore that JEHOVAH thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. vii.).

"I swear unto thee, and entered into a covenant with thee, saith the JEHOVAH GOD, and thou becamest mine . . .

"I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant . . .

"I will establish my covenant with thee, and thou shalt know that I am the JEHOVAH" (Ezek. xvi. 8, 60, 62). It is most important to keep this covenant name in mind, because it takes us through the world's history, and reveals to us "the Christ of God," and "God in Christ" throughout all ages. He who should be, was then to His people all that He ever could be. The One Eternal God. And hence His appearance in the bush; in the darkest moment He always reappears, to show Himself the God and Father of us all. But never let us think that God is partial in calling a people.

He calls a few, or rather exercises the persistence of His grace towards them, that all may see the truth, and embrace the religion of JEHOVAH.

But as I have said before, the great name was then to be illustrated by a great deliverance, JEHOVAH to be known as the Deliverer. "When the children of Israel cried unto JEHOVAH, JEHOVAH raised up *a deliverer* to the children of Israel" (Judg. iii. 9—15). All these deliverers, Othniel, Gideon, Samson, like Moses, were types of Christ. His Spirit was in them, or they could not have done His work. "The Spirit of JEHOVAH came upon him, and he judged Israel, and went out to war," and then it is added, "JEHOVAH *delivered* the enemy into the hand of Israel" (verse 10).

The two grand chapters, the sixth and seventh should be read here, to comprehend the doctrine of the Divine Person of the Covenant, a Deliverer. "JEHOVAH is with thee, thou mighty man of valour . . .

"Alas, O JEHOVAH GOD! because I have seen an angel of JEHOVAH face to face.

"And JEHOVAH said unto him, *Peace be unto thee.*" This was the same Being who miraculously descended into the midst of the assembled disciples, with the same Divine benediction, "*Peace be unto you.*"

"Then Gideon built an altar there unto JEHOVAH, and called it JEHOVAH—Shalom," JEHOVAH *send peace*; in no other name could Gideon go, no other name could guarantee to him peace. But if we spiritualise, and evangelise this, how fraught with strength, and life, and certainty. The dew upon Gideon's fleece was a type, or an emblem of the Spirit of God with him; and the Omnipotent mandate, "Re-

ceive ye the Holy Ghost," was the certainty of God with the Apostles. The Holy Ghost only, received from Christ can deliver us from our spiritual enemies. From our sinful selves, Oh, JEHOVAH, Father, Son, and Holy Ghost, deliver us! "Then were the disciples glad when they saw JEHOVAH." May we ever thus see Him, and then our burdens of sin, like the poor Pilgrim's, will fall from our shoulders, "Thou art loosed from thine infirmity."

The song of David after his deliverance from Saul, and from all his enemies, should be read here (2 Sam. xxii.). How did he exult in the pre-eminent name, if I may not say revel in it; it was to him the Divine signature of the Covenant, the signet of the Almighty, and he not only held it sacred, but enrolled it in his soul.

"I will love thee, O JEHOVAH, my strength.

"JEHOVAH is my rock, and my fortress, and *my deliverer;* my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

"I will call upon JEHOVAH, who is worthy to be praised; so shall I be saved from mine enemies" (Ps. xvii.).

"Be pleased, O JEHOVAH, to *deliver* me: O JEHOVAH, make haste to help me . . . Let such as love thy salvation say continually, JEHOVAH be magnified.

"I am poor and needy, yet JEHOVAH thinketh upon me: thou art my help and *my deliverer*, make no tarrying, O my God" (x. 13—17; lxx. 5).

"Blessed be JEHOVAH, my strength, which

teacheth my hands to war, and fingers to fight: my goodness and my fortress; my high tower and *my deliverer;* my shield, and He in whom I trust, who subdueth my people under me.

"Bow thy heavens, O JEHOVAH, and come down" (xiv. 4). And so in the fulness of times the mighty God did bow the heavens and come down. "All Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;

"For this is my covenant unto them, when I shall take away their sins" (Rom. xi. 26). This referred to Ps. xiv. 7; Isa. lix. 19, 20. Christ was a great spiritual Deliverer, He is now with us, as He has been in the world in all ages, and He does deliver us from our sins, as He taught us to pray, "Deliver us from evil." From condemnation, "He that believeth on Him is not condemned." And from the second death, "He that overcometh shall not be hurt of the second death." All this the deliverance from Egypt was a type of; and thus do we understand how God was to be known by the Covenant name, as He had never been known by it before.

"This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a *deliverer by the hand of the Angel* which appeared to him in the bush" (Acts vii. 35). And throughout the deliverance this was the order of command. "JEHOVAH said unto Moses, See, I have made thee a god to Pharaoh.

"And thou shalt say unto him, "The JEHOVAH GOD of the Hebrews hath sent me unto thee.

"Thus saith JEHOVAH, In this thou shalt know that I am JEHOVAH; behold I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood" (Exod. vii.).

"And JEHOVAH spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith JEHOVAH, Let my people go, that they may serve me.

"And JEHOVAH spake unto Moses, Say unto Aaron, stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt" (chap. viii.)

"Then JEHOVAH saith unto Moses, Go in unto Pharaoh, and tell him, Thus saith JEHOVAH GOD of the Hebrews, Let my people go, that they may serve me.

"Behold, the hand of JEHOVAH is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain.

"And JEHOVAH shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel.

"And JEHOVAH appointed a set time, saying To-morrow JEHOVAH shall do this thing in the land" (ix. 1; v. 12).

"And JEHOVAH said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith JEHOVAH GOD of the Hebrews, Let my people go, that they may serve me." I need not extract more here, it is known that the whole history is grand and imposing in the extreme. Under the same Omnipotent mandate followed the pestilence, the plague

of hail, of locusts, of darkness, and the death of the firstborn, "Great judgments and deliverance. Alleluia; for the JEHOVAH GOD omnipotent reigneth" (Rev. xix. 6). Alleluia, means "Praise ye the JEHOVAH," as in all the Psalms of David (cxlvi. 1—10, and in Rev. xix. 4, 5).

This was the same Being who walked our earth; and I want my reader to recognise the same, "The JEHOVAH GOD." And "The Christ of God." The fore-ordained and anointed one of God. He did personally manifest all the attributes and perfections of God. He was the Creator, and the Redeemer, the Ransomer, and the Ransom. He Himself proclaimed Himself to be the same, the One Eternal Being, the Creator, "I am Alpha and Omega, the beginning and the ending, saith JEHOVAH, which is, and which was, and which is to come, *the Almighty*" (i. 8). Here is a plain connection between "The GOD ALMIGHTY," and the JEHOVAH of Exod. vi. 3, and the Christ who had died and risen—they were one. I shall come to the New Testament later; but let us for a moment glance at one or two passages, that we may see Him there, One; and thus keep up the connection between the JEHOVAH of the Old Testament and the Incarnate God. For if we only think of JEHOVAH, and of Christ, as a great temporal Deliverer, we are of all men the most miserable; He was, and He is, a great spiritual Deliverer; and the spiritual deliverance is by far the most important, the most Omnipotent and amazing. We shall never worship Him as we ought, nor love Him as we should, till we see and know *from* what we are delivered. The spiritual world only will

reveal this; but in the meantime by God's presence here, we may bring heaven and earth together.

When the man came kneeling to Christ, to ask Him to heal his son, he said, "Lord, or JEHOVAH," have mercy on my son. "And Jesus rebuked the *devil*, and he departed out of him, and the child was cured from that very hour" (Matt. xvii. 15). Here was the great spiritual Deliverer, "the JEHOVAH GOD," and faith in Him drew down the deliverance sought. When the disciples asked, "Why could not we cast him out? Jesus said unto them, Because of your *unbelief:* for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this *mountain*," referring to Zech. iv. 6, 7—Zerubbabel, the Governor of Judah, was a type of Christ, the Supreme Ruler of the world—"Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." There was more enlightened faith in the man who came to Christ than in the disciples, he was walking in the light of life, and he took hold of that life eternal. But after the Pentecostal baptism, the disciples lived under the same Almighty sceptre, and attained to the same light of truth, "In *the name* of Jesus Christ of Nazareth rise up and walk."

And so again, in Luke xviii. 35, we read of a blind man crying after Jesus; and "He asked him, What wilt thou that I shall do unto thee? And he said, *Lord* (or JEHOVAH), that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee." The name Lord really meant, as in the Old Testament, JEHOVAH. And Christ never could resist that appeal, He always responded imme-

diately. It was the title due to him. The faith that prompted it seemed to be the very light of the glorious Shekinah, of the Divine presence. The letter of the name might then to a great extent be lost, but the mind of the Spirit was the same; the faith of the believer the same.

"*Lord* (JEHOVAH), if thou wilt, thou canst make me clean. And Jesus put forth his hand, saying, I will; be thou clean. And immediately the leprosy was cleansed" (Matt. viii. 1). Oh, if we knew the fulness there is in that name, the power and bountifulness of God in Christ, what might we not obtain, what might we not do? If we always saw JEHOVAH in his triune relation to us, then, God would indeed be our Deliverer, Saviour, Redeemer, Ransom, Sanctifier, Substitution; and "the man Christ Jesus," our Mediator and Intercessor. "He hath made us accepted in the Beloved. Ye are complete in Him." Oh, when will the world rest upon that Rock? when will it lose its hold on self, self-righteousness, all externals, and rest in all that God in Christ has done, in what He is doing, and in what He will do. When will the world give a unanimous assent to truth?

But if we would see the great name JEHOVAH, as it personified the Deliverer, and as God then meant the name to be illustrated as it had never been before: "By my name JEHOVAH was I not known to them," we must see it in the institution and celebration of the Passover, in the commemorative rite, *before* the deliverance from Egypt, *before* the firstborn of the Egyptians were slain, and *before* the escape of the Israelites from the destroying angel. They tell us that although

we are still in the land of the enemy, in the Church militant, not wholly delivered from our spiritual foes, still, the Lamb of God was slain from the foundation of the world, his blood is upon the lintel of our world; we keep the feast, and our deliverance, thus accomplished by Him, is as certain to believers in Him, as though it were already actually accomplished in ourselves. The ancient ordinance and the Christian Passover set forth to us the spiritual deliverance; that which the deliverance from Egypt typified. Let us look at the Divine command, and, as we look, may we live. Thus, as a matter of *revelation*, the meaning of the august name was then to be explained to the world as it had never been before.

"And JEHOVAH spake unto Moses and Aaron *in the land of Egypt*, saying,

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." How typical was that year of the new era of the new life; when all is new; when heaven with all its glories, and the eternal future, opens, and earth recedes.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. . . .

"Your lamb shall be without blemish, a male of the first year. . . . And the whole assembly of the congregation of Israel shall kill it in the evening.

"And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it. . . .

"I will pass through the land of Egypt this night,

and will smite all the first-born of the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am JEHOVAH.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

"And this day shall be unto you for a *memorial;* and ye shall keep it a feast to JEHOVAH throughout your generations; ye shall keep it a feast by an ordinance for ever. . . .

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

"For the JEHOVAH," mark the fulness of the name in its relative sense, *the* Deliverer, *the* Saviour, *the* Redeemer, *the* Ransomer, *the* God of all power and might, no other. "There is none other *name* under heaven given among men, whereby we must be saved." "The JEHOVAH will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the JEHOVAH," the Deliverer, the God of Grace, "will pass over the door, and will not suffer the Destroyer to come in unto your houses to smite you."

"And ye shall preserve this thing, for an ordinance to thee and to thy sons for ever."

"And it shall come to pass, when ye be come to the land which the JEHOVAH will give you, according as He hath promised, that ye shall keep this service."

"And it shall come to pass, when your children shall say unto you, What mean ye by this service?"

"That ye shall say, It is the sacrifice of the JEHOVAH'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

"And the children of Israel went away, and did as the JEHOVAH had commanded Moses and Aaron, so did they." Here was the holy rite of the Passover, before the deliverance; as I have said, it was a type of spiritual deliverance. The lamb roast with fire, and eaten, was a type of the Lamb of God, slain from the foundation of the world. The unleavened bread was a type of his body broken for our sakes. He himself Christianized the ordinance, and reinstituted it to be a *memorial*, and ordinance for ever. "This do in *remembrance* of me" (Luke xxiii. 19). Christ's orthodoxy, his sound adherence to every Scriptural truth, his practical exposition of every passage, must strike every thoughtful reader; what authority and eternal stability, did his life-practice give to Scripture. I AM, the great I AM, was revealed in every word, stamped upon every page of his history.

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

"For this is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. xxvi). The new covenant was the covenant of grace, in distinction from the covenant of works: the covenant of the Spirit, in distinction from the letter of the law." (2 Cor. iii.) And this at once takes us into the Spiritual world; never till we enter there, shall we know the bliss that is prepared for us; the powers of darkness, the hell from which we are delivered. Why should the world divide into the two great hosts—Pharaoh's, and Christ's? Oh, why not rise up, leave the kingdom of darkness, and journey to the heavenly Canaan? All the world was delivered from Satan, from all the spiritual hosts of hell, and it may triumph in its Head, in its great Deliverer; but unless it follows Him; obeys his commands as Moses and the people did, He will come forth, and sever the world from the Church. "My kingdom is not of this world." Oh, my dear reader, the kingdom of Christ is a spiritual one, and we must leave the visible to walk with the invisible. As he delivered his people from Egypt, so He can, and He only, deliver us from our spiritual enemies, from hell. The ancient deliverance was a type of our emancipation from Satan, and salvation by Christ. No foreigner, or stranger was excluded from the memorial feast under the old dispensation; circumcision, and sincere desire for the benefit, were all that was required (xii. 48 2; Chron. vi. 32); but under the Gospel dispensation, the invitation is, "Come, and inherit the kingdom prepared for you from the foundation of the world."

On entering Canaan, the celebration of the memorial

feast was the first thing attended to (Josh v.), and the same is seen celebrated in heaven (Rev. xix). Here eternal, spiritual union with the Lamb is revealed. No more conflict, no more deliverance, the estate is consummated glory. But let us for a moment return to the ancient deliverance after the feast.

"And it came to pass that at midnight JEHOVAH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon . . .

"And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass that all the hosts of JEHOVAH went out from the land of Egypt.

"It is a night to be much *observed* unto JEHOVAH for bringing them out from the land of Egypt; this is that night of JEHOVAH to be *observed* of all the children of Israel in their generation . . .

"And it came to pass the self-same day, that the JEHOVAH did bring the children of Israel out of the land of Egypt by their armies.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of JEHOVAH, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

"The JEHOVAH shall fight for you, and ye shall hold your peace.

"And the JEHOVAH said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they may go forward . . .

"And the Egyptians shall know that I am the

JEHOVAH, when I have gotten me honour upon Pharaoh.

"And *the angel of God*, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness unto them: but it gave light by night to these, so that the one came not near the other all the night." This "angel of God" was Christ, "The angel of the covenant," the JEHOVAH, who had delivered the people, the Divine Being who appeared to Hagar (Gen. xvi.), to Abraham (xxii. 11), to Jacob (xlviii. 16), to Moses (Exod. iii. 2, 23, xxi. 33), to Gideon (Judg. vi.), to Manoah's wife (xiii.). The angel of God, the angel of his Presence, the angel of the Lord, the angel of the covenant, mine angel (xxiii. 23), are all identical, JEHOVAH, God, the triune God, in concert for the creature. Why could not Pharaoh and his host see Him? Why cannot the world see Him? Why is He light to the saints, to the body, the Church in the darkest night, but a cloud of darkness to the world? Because the soul of the believer is lightened by the life of Christ within him; while the world, the moment the garment of the flesh, the mortal part, falls from it, has nothing more to look upon, to hold. It has received from Satan its glory, which is extinguished in a moment; while the other reflects her light from the Deity, and can never be in darkness.

And JEHOVAH caused the sea to go back by a strong east wind all that night. This was the Almighty, but it was the same Being who rebuked the wind, stilled

the raging of the tempest, and said, "Peace, be still" (Mark iv. 39). Christ did personally, and actually manifest the Almighty, and therefore He was God.

"And it came to pass, that in the morning watch JEHOVAH looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the Egyptians . . .

"Let us flee from the face of Israel, for JEHOVAH fighteth for them against the Egyptians.

"And JEHOVAH said unto Moses, Stretch out thine hand over the sea, that the waters come again upon the Egyptians.

"Thus JEHOVAH saved Israel that day out of the hand of the Egyptians.

"And Israel saw that great work which JEHOVAH did upon the Egyptians: and the people feared JEHOVAH, and *believed* JEHOVAH and His servant Moses." Our Saviour's words strike us here, "Had ye *believed* Moses, ye would have believed me: for he wrote of me." Upon the page of Revelation we see Christ in the Old Testament as in the New; the same spiritual, Almighty Being alone is seen. What ethereal form He took under the old dispensation we do not know; perhaps different ones at different times; the Divine Presence as it rested in the Holy of Holies in the tabernacle, and temple; in the glory that played about His brow at the transfiguration; and even in the form of man, as when He had taken upon Him our nature (Josh. v. 13; Dan. iii. 25; Gen. xxxii. 24). To the disciples after the resurrection He appeared under different appearances, but they could exclaim, "It is JEHOVAH" (John xxi. 7, 20, 25; Luke xxiv. 34). And it is this

relative name, this oneness of JEHOVAH with Christ; this centralization of the Divine Essence, that unites God to man; heaven with earth. The whole world had become guilty before God, and in the vindication of His honour as Creator, He begat one, and accepted all in Him.

The mighty deliverance accomplished, we hear again the mystical, ineffable name, extolled above every name. The mystery of it seemed to deepen in the minds of the holy people.

"Then sang Moses and the children of Israel this song unto JEHOVAH, and spake, saying, I will sing unto JEHOVAH, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

"JEHOVAH is my strength and song, and he is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

"JEHOVAH is a man of war: JEHOVAH is his name . . .

"Thy right hand, O JEHOVAH, is become glorious in power: thy right hand, O JEHOVAH, hath dashed in pieces the enemy.

"Who is like unto thee, O JEHOVAH, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

"JEHOVAH shall reign for ever and ever." Miriam the prophetess, the sister of Moses and Aaron, took up the anthem, and upon the timbrel and in the dance extolled again the great name; thanked and praised JEHOVAH for deliverance. Thus do we see how the name was to be illustrated and explained as it never had been before; how JEHOVAH was to be

known as the Deliverer. The deliverance was but a type of spiritual things; in the New Testament we have the response to the Old; we there see Him in the same way discomfiting all the powers of darkness; delivering the people from the Devil. The arch-fiend had never been as rampant as then. One who had conflicted with him in deadly assault could write, "Your adversary, the devil, as a roaring lion, walketh about, seeking whem he may devour: whom resist stedfast in the faith." While we are in the flesh this spiritual foe will pursue us, perplex, and often cause us to tremble in our course. "The enemy said, I will pursue, I will overtake . . . I will draw my sword, my hand shall destroy them" (Exod. xv. 9). But there is a decree that even the spiritual power cannot pass. The passage of the Red Sea, and of the Jordan were types of death; the enemy may follow us into the "midst of the sea," attack us in most deadly assault there, but he will have followed us there to his own cost. "The Egyptians whom ye have seen to-day ye shall shall see them again no more for ever" (xiv. 13). The great Deliverer, the great Conqueror is there, with the keys of hell and of death; the believer He will receive to Himself, but "the dragon, that old serpent, which is the devil, and Satan," He will cast into the bottomless pit. Thus, as I have said before, we shall never love Christ, never worship Him as we ought, till we have passed the passage of the Red Sea, till we emerge in the world of spirit, to know *from* what we are saved. Then shall we "Sing the song of Moses, and the song of the Lamb, saying, Great and marvellous are the works, JEHOVAH GOD ALMIGHTY."

But I have said the great name was also to be exemplified by the wilderness life, by the giving of the law, by the ceremonial law, by the typical economy, by historic type. Let us glance at these.

In all the wanderings in the wilderness, God in the relative name was the people's God, with them in their every day walk, guiding, upholding, protecting, and directing them; and they knew him as this guardian Angel of the Covenant. "As the mountains are round about Jerusalem, so JEHOVAH is round about his people for ever" (Ps. cxxiv. 2).

Let Psalm xxxiv. be read here, substituting fourteen times the name JEHOVAH for Lord; and employing the definite article *the*, as noting the name in its relative characters, Deliverer, Saviour, Redeemer, Guardian Angel, God; and the Psalm is sublime in the extreme. "I will bless *the* JEHOVAH at all times: his praise shall continually be in my mouth.

"My soul shall make her boast in *the* JEHOVAH; *the humble shall hear thereof and be glad.*" This boast of David's is this day fulfilled in the humble writer of these pages, after nearly three thousand years. "The Word of God which liveth."

"O magnify *the* JEHOVAH with me, and let us exalt his *name* together.

"I sought *the* JEHOVAH, and he heard me, and *delivered* me from all my fears . . .

"This poor man cried, and *the* JEHOVAH heard him, and saved him out of all his troubles.

"The Angel of the JEHOVAH encampeth round about them that fear him and *delivereth* them.

"O taste and see that the JEHOVAH is good: blessed is the man that trusteth in him.

"O fear the JEHOVAH, ye His saints: for there is no want to them that fear him.

"The young lions do lack and suffer hunger; but they that seek the JEHOVAH shall not want any good thing . . .

"The eyes of the JEHOVAH are upon the righteous, and his ears are open *unto* their cry.

"The face of JEHOVAH is against them that do evil, to cut off the remembrance of them from the earth.

"The righteous cry, and the JEHOVAH heareth, and delivereth them out of all their troubles.

"The JEHOVAH is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

"Many are the afflictions of the righteous; but the JEHOVAH *delivereth him* out of them all.

"The JEHOVAH redeemeth the soul of his servants; and none of them that trust in him shall be desolate." This phase of revelation brings God very near to us; what He said was literally and absolutely true, "Lo, I am with you alway, even unto the end of the world." Spiritually one with His people, He knows every struggle to do right, every thought good or bad, every evil overcome for His name's sake, and every besetting sin wilfully surrendered to. He knows every tyrannical, unjust person; and He knows every pure heart, "God looketh at the heart." Christ has thus opened to us the spiritual world, with the eyes of the Spirit we see

God, and God dwells with us; "In God we live, and move, and have our being;" and yet with all this abounding grace, the material and the animal may so submerge the spiritual, that we may receive the grace of God in vain, and finally be lost. In our wilfulness and rebellion should we not with Moses "turn aside to see this great sight, why the bush is not consumed?" "The man Christ Jesus" is standing between God and man; and this is why we are not consumed. "God was in Christ, reconciling the world unto himself." Oh, that the whole world could see this great sight, "EMMANUEL, GOD with us."

Exodus xvii. should be read here. With the great name as a buckler and shield, a high tower, some of the people had no sooner escaped bondage, and entered upon the pilgrim life, than they began to murmur. "They tempted JEHOVAH, saying, Is JEHOVAH among us, or not?" He gave them water out of the rock; smote Amalek; caused the memorial of His power to be preserved; "And Moses built an altar, and called the name of it JEHOVAH-NISSI. JEHOVAH, my banner." And yet they could not always see the celestial luminary; they could not always rest beneath that Sun of Righteousness; "The glory of God." Let us beware how we tempt God by saying, "Is JEHOVAH among us, or not?" In the very hour of the powers of darkness, He is with us; and nothing can befall us, over which He is not the Almighty God.

"And Moses told his father-in-law all that JEHOVAH had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travail that had come upon

them by the way, and how JEHOVAH delivered them.

"And Jethro rejoiced for all the goodness which JEHOVAH had done to Israel . . .

"And Jethro said, Blessed be JEHOVAH, who hath delivered you out of the hand of the Egyptians . . .

"Now I know that the JEHOVAH is greater than all gods: for in the thing wherein they dealt proudly he was above them.

"And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God" (18). Thus we do see how it has ever been the will of God that the human family should embrace the religion of JEHOVAH; and if we would tell the heathen, the whole world, as Moses told Jethro, all that JEHOVAH has done unto our spiritual enemies; how He has delivered us from them; and what He has done for us in our travail; they might rejoice as Jethro did; and embrace the religion of JEHOVAH, of Christ, as He did.

But if my reader would see the great name illustrated in the wilderness life, he should read the first four chapters of Deuteronomy: "The JEHOVAH your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes:

"And in the wilderness, where thou hast seen how that the JEHOVAH bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

"Yet in this thing ye did not believe the JEHOVAH your God" (i. 30).

"The JEHOVAH thy GOD hath blessed thee in all the works of thy hands: He knoweth thy walking through this great wilderness: these forty years the JEHOVAH thy GOD *hath been with* thee; thou hast lacked nothing" (ii. 7).

"The JEHOVAH thy GOD is a merciful GOD; He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." These verses are full of Divine pathos and sublimity, iv., from the 29th to the 35th verse. What would this great name not lose if we were to reduce its meaning merely to a ruler, governor, or even to the Supreme Being? It means more, it means God Almighty brought home to man; the Creator in Christ brought back to the creature, in every Almighty attribute of his nature. How often did He complain of the people's want of reliance, and institute fresh miraculous means to assure them. JEHOVAH spake unto Moses, saying, "I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am JEHOVAH your GOD." Again, I repeat, let us beware how, in our wilderness life, we murmur, faint by the way, despair, and secretly inquire, "Is JEHOVAH among us, or not?" If we do, we shall be covered with shame and remorse when He would have appeared in his glory for our deliverance and eternal salvation. "Thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither

the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest them also thy good Spirit to instruct them" (Neh. ix. 19).

But I have said, the great name was to be illustrated by the Law. In the giving of the Law the one great truth was taught, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). "All that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39). The Law was given under the auspices of mediation, substitution, expiation. "All the people said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die" (Exod. xx. 19). "It was ordained by angels in the hand of a mediator" (Gal. iii. 19). It was given with sacrifices of burnt-offerings, and peace-offerings of oxen unto JEHOVAH. After the reading of the Covenant in the audience of the people, they said, "All that the JEHOVAH hath said will we do, and be obedient;" but "Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the JEHOVAH hath made with you concerning all these words" (Exod. xxiv. 7, 8). It was not *a* mediator spoken of, it was *the* Mediator. It was not *a* substitution spoken of, it was *the* Substitution, *the* Sacrifice, Christ (Heb. x. 12). It was not *an* indefinite expiatory blood, but *the* blood of the covenant, of which covenant Christ was the substance. So, as I have said, the Law was given under the auspices, types, and tokens of a better covenant, of the covenant of grace. "Do we then make void the law through faith? God forbid:

yea, we establish the law." Not by exacting a justifying obedience; but by obtaining help of JEHOVAH. The *gift* of the Holy Ghost was included in that covenant of grace; and by his power in us can we alone establish the law. And hence Christ's Sermon on the Mount, which was really a reading, or rehearsing the law, according to the Divine command under the old dispensation (Deut. xxxi. 11—13. Neh. viii. 3; xiii. 1). Thus, the Gospel is not only the most practical thing in the world, but the *only* practical thing; because without Christ we cannot have his Spirit; and without his Spirit, the Spirit of God, we cannot do the will of God. See in that Sermon on the Mount, the flood of beneficence and love flowing from the renewed, sanctified nature; to what an altitude of holiness did the Holy One take his audience; it could not have flown from fallen, unregenerate nature; earth could not produce it; the Fountain of Life stood at the head of the human family, and taught the doctrine of the fruit of the Spirit, of his own nature. "Love is the fulfilling of the law," and it was love that was taught by the great Magnifier of the Law.

Thus, as I have said, the Law was given under the auspices, the types, and tokens of the Gospel. The first tables were broken to pieces by Moses, a type of the first covenant being null and void as relating to man.

"And the JEHOVAH said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

"And be ready in the morning, and come up in the morning unto Mount Sinai.

"And the JEHOVAH descended in the cloud, and stood with him there, and proclaimed the name of the JEHOVAH.

"And the JEHOVAH passed by before him, and proclaimed, the JEHOVAH, the JEHOVAH GOD, merciful and gracious, long-suffering, and abundant in goodness and truth,

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*." This is not in the original; the meaning is, the wilfully impenitent, as in Heb. x. 26, those who break covenant with JEHOVAH, their Liege Lord, Husband, Maker, God. "Take heed to thyself, lest thou make a *covenant* with the inhabitants of the land whither thou goest. . . . Thou shalt worship no other god: for the JEHOVAH, whose name is jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods. Thou shalt make thee no molten gods" (xxxv.). We shall never know the mystery of idolatry till the Evil Spirit is revealed. Whatever object comes between the soul and God, whatever object obscures God from the soul, is an object of idolatry. "God is a Spirit, and they who worship Him must worship Him in spirit," said our Saviour; and anything that intercepts, or interrupts spiritual worship, is a most dangerous usurper. The temptation, deception, or woeful mistake, whatever it may be called, is direct from Satan, a part of that system of idolatry that is of the world's history. The object may be the Virgin, a cross, a saint, but whatever diverts the mind, the soul and spirit from spiritual communion with God, is an object of idolatry,

and the service is nothing better than idolatry. I repeat, we shall never know the mystery of idolatry till the Evil Spirit is revealed. And hence the emphatic first commandment, "God spake all these words, saying,

"I am the JEHOVAH thy God. . . . Thou shalt have no other gods but me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," and yet the history of idolatry in the Bible alone is astounding; and in the history of the world, and of what has been called the Church, still more appalling. I repeat the third time, we do not know the mystery of it. The *covenant* of God's grace was to be reciprocated by the recipient; to be kept holy, incorrupt; spiritual in its nature, as it was in its origin.

But to return to the grand proclamation of mercy and forgiveness. We read, "Moses made haste, and bowed his head toward the earth, and worshipped.

"And he said, If now I have found grace in thy sight, O JEHOVAH, let my JEHOVAH, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance" (xxxiv. 9). It will be seen in a moment, that this second giving of the Law amidst these Divine proclamations of mercy, was an answer to the request of Moses in the foregoing chapter, "I beseech thee show me thy glory.

"And JEHOVAH said, I will make all my goodness pass before thee, and I will proclaim the name of the JEHOVAH before thee; and will be gracious to

whom I will be gracious, and will show mercy on whom I will show mercy.

"And He said, Thou canst not see my face: for there shall no man see me and live.

"And the JEHOVAH said, Behold there is a place by me, and thou shall stand upon a rock:

"And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by" (xxxiii. 19). The glory of God is his moral glory, it is seen in his love; but the fallen creature could not look upon that glory without being consumed by it. "There shall no man see me, and live;" he must be hidden in the clift of the rock, Christ, while the glory of God passes by. "I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." We have seen God in the garment of the flesh; but in the blaze of his celestial glory we have not seen him.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Note in this second giving of the Law, there were no thunderings, no lightnings, no smoking mountains, no fear; the sword of justice was sheathed; mercy and forgiveness were proclaimed instead. The face of Moses reflected the glory of the Divine nature, an emblem of the glory on mankind. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory" (2 Cor. iii.).

Thus, as I have said, the Law was given under the auspices of the Gospel, and thus it was an illustration of the name JEHOVAH; of him who was to fulfil the

Law; and to give his Spirit to his body, the Church, that she may be godly and holy here; and in the resurrection, in his likeness, fulfil it also. Thus, every well instructed, true believer is at peace, and I could give this personal testimony, at peace with myself; no troubled or seared conscience, no self-inflicted castigations to atone for sin, because God has clothed me in his righteousness. At peace with the world, because I have forgiven everyone. At peace with God, because He has forgiven me.

If we compare this manifestation, or revelation of God to his ancient people, with the manifestation of God in the flesh, we shall see the same Being, JEHOVAH, and CHRIST One.

"He was in the world, and the world was made by Him, and the world knew him not . . .

"We beheld his glory, the glory as of *the only* begotten of the Father, *full of grace* and truth.

"John bare witness of Him, saying, He that cometh *after me* is preferred *before* me; for He was *before* me.

"*And of his fulness have all we received*, and grace for grace." Or, as the same writer said in another place, "Ye have an unction from the Holy One, and ye know all things" (1 John ii. 20). "The *life* was manifested, and we have seen it" (i. 2). So that there is as much difference between the spiritual man and the natural man, between him who is born again of the Spirit of God and he who is not, as there is between a living man and a corpse; and incomparably more distinction, because the finite mind cannot compass the nature of the Eternal, the Infinite, and the Divine in a man; nor to what the Divine nature is ultimately to

attain. Revelation gives us some glimpses of this (Rev. iii. 21; 1 Cor. ii. 10).

"The law was given by Moses," the letter of the Law was given by Moses, "but grace and truth came" then "by Jesus Christ," as we shall see in the sequence of the early history.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i.). In Christ we do see the moral glory of God, his life exhibited it; the glory of this world was totally eclipsed in Him; but all the qualities of the Divine nature were in full-orbed glory in Him. In Him we see also the Almighty glory of God, in his wisdom, his miracles, his resurrection, and ascension. God said to Moses, "There shall no man see me and live." And yet we read, "JEHOVAH spake unto Moses face to face, as a man speaketh unto his friend" (Exod. xxxiii. 11—20). The meaning is, that the ineffable glory was veiled in the form that appeared to the creature, in the JEHOVAH, as it was in the Christ" (John i. 18).

I have said, by Jesus Christ, the grace of God came then, to the early Church. God was not to her an Almighty abstract, but a Being present, and ready in every time of need. "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer *by the hand of the angel* which appeared to him in the bush . . .

"This is that Moses, which said unto the children of Israel, A prophet shall the JEHOVAH your GOD raise up unto you of your brethren, like unto me; him shall ye hear.

"This is he that was in the Church in the wilderness, *with the angel which spake to him in the Mount Sinai*" (Acts vii. 35).

"Now therefore, I pray thee, if I have found *grace* in thy sight, show me now thy way, that I may know thee, that I may find *grace* in thy sight; and consider that this nation is thy people.

"And He said, My presence shall go with thee, and I will give thee rest.

"And he said unto Him, If thy presence go not with me, carry us not up hence.

"For wherein shall it be known here that I and thy people have found *grace* in thy sight? *Is it not in that thou goest with us?* So shall we be separated, I and thy people, from all the people that are upon the face of the earth" (xxxiii. 12—16). I would have my reader weigh the immense advantage believers have over the world; a body corporate, a Church in the wilderness it may be; but still a spiritual body, under a spiritual Head; a Divine and spiritual government. Psalms cv., cvi., and cvii. should be read here. The Church may all her life be in the wilderness (Rev. xii. 6—14), but the JEHOVAH CHRIST is with her there, leading her by a right way to a city of habitation.

"Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." And so of the great Antitype, Heaven, the same great Angel of the Covenant goes before us; for the covenant is not yet exhausted (Heb. viii.). "In my Father's house there are many mansions . . . I go to prepare a place for you" (John xiv.)

"For mine angel shall go before thee, and bring

thee in unto the Amorites and the Hittites" (Exod. xxiii. 20). The world may be a far larger body; it may also have its head, its leader; but it is Satan, leading it captive at his will, and its end will be darkness and despair. How melancholy is the end of a man whose life has been only animal and carnal; who has never come into the Kingdom of God, a subject, and a child of God. The distinction is immense, essential and eternal.

I might pursue this subject, and tell how the knowledge of our spiritual relation to God is the secret talisman of our lives, that this knowledge and experience are religion in its deepest sense; the foundation of the practical; of all that is moral, elevated, and pure. How necessary then to come into the light of Scripture, of eternal truth; to study "The Word," till the soul be in eternal union with Him. To cultivate the understanding till it be replete in power, and wisdom, one with "The Truth."

This spiritual relationship necessitates the advantage, not only of God being with us, but in us, in us to teach, to guide, to uphold, to console in sickness and trial; to act in his providential dealing, as his wisdom knows is best for us. No accident can occur, but He suffers it; no escape from accident, but He averted it. Thus the believer's advantages are immense.

But I have said the relative name was also to be illustrated by type, and the ceremonial law. These institutions were instituted by JEHOVAH, even by the same Being as instituted the Christian Church. In Exod. xxiv. 12; xvi. 17 we read,

"JEHOVAH said unto Moses, Come up to Me into the Mount, and be there.

"And the glory of JEHOVAH abode upon Mount Sinai.

"And the sight of the glory of JEHOVAH was like devouring fire on the top of the Mount in the eyes of the children of Israel.

"And JEHOVAH spake unto Moses, saying" (xxv. 1). Then occurred all that marvellous communication of command, and precept, the ceremonial of which was to shadow forth the Holy One, who was to be the world's champion and redress.

When the tabernacle was reared, JEHOVAH entered into it, to commune with and to direct the chosen people. "The glory of JEHOVAH filled the tabernacle . . . And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up.

"For the cloud of the JEHOVAH was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys" (Exod. xl.). This cloud of the JEHOVAH is upon our world, directing it in its course; and nothing but this knowledge of the relative name can give us confidence and moral strength to go forward in the day of prosperity, light and moral courage in the night of darkness. This knowledge from revelation of the Divine presence with us, is a light to our path, a lamp to our feet.

The Bible is to us what the pillar of cloud was by

day, and the pillar of fire by night was to Israel. It is "The cloud of the JEHOVAH," He is in it, as He was in that cloud; the shadow and the shelter are the same; the light and the purifying fire are the same; "The Leader" is the same; "The Angel of His Presence" is the same; and if my reader will turn to some passages, he will see how He led them through all their wanderings (Exod. xiv. 19—20). It is very remarkable that the "Angel of God" is mentioned in this verse, as though we were quite conversant with the celestial visitant. We read of Him in the xiii. 21, 22; but in Gen. xxiv. 7—40, we find the root of the passage, "He shall send his Angel before thee." The JEHOVAH before whom I walk, will send His Angel with thee, "The Angel which redeemed me from all evil (xlviii. 16). And so we may track this Angel, JEHOVAH, who was really the Holy Trinity, with the Church throughout her terrene course (Exod. xvi. 10; xxiii. 20—23; xxxiv. 5; xl. 38; Num. ix. 19; x. 34; Ps. lxxviii. 14, cv. 39). But a most solemn question arises here, and I would ask my reader to ask it himself most searchingly, Is the Bible "light by night" to you, as "the pillar of the cloud" was to Israel? Or is it "A cloud and darkness," as it was to the Egyptians? I repeat it is a solemn question, your spiritual state may be tested by it. If you do not read the Bible at all, if it be not light, a daily Directory to you; or if you only read to cavil, to doubt, and to be supercilious, you are an Egyptian, and will be overwhelmed in the Red Sea, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, thou trustedst, then how

wilt thou do in the swelling of Jordan?" Oh, do not rest in cavil, in doubt, in lofty pride, in self-righteousness, "In the land of peace," but enter the arena of spiritual contest, of which the Bible is the index and support, of spiritual religion; and you will be saved in life and in death.

"O the depth of the riches both of the wisdom and knowledge of God!" The institution and celebration of the Passover before one step was taken out of Egypt, reveals to us the whole realm of grace. "Ye were not redeemed with corruptible things . . . But with the precious blood of Christ, as of a lamb without blemish and without spot.

"Who verily was fore-ordained before the foundation of the world" (1 Pet. i.). After that there was no further difficulty; the deliverance was easily accomplished, the pilgrimage undertaken, heaven attained; the Holy Trinity went before; The Almighty overcame every spiritual foe; the conflict, the victory, and the glory were His.

When the Temple was finished, the God of Israel, The JEHOVAH GOD of the world's history entered into it. It is this enlarged conception of God I would inspire in my readers. His Trinity, Omnipresence, Eternity. In this world as the Creator, as He was in the beginning when He created the heaven and the earth. In this world the Redeemer, and Ransomer, as He was upon the arena of eternity, when in council Redemption was decreed, when "The Word was with God, and the Word was God." In this world as the God and Father of all, as He was when "The only begotten of the Father" lay in His bosom, the loved One

before the foundation of the world (John xvii. 26), the Representative of the human race; all alike infolded in the arm of love. In this world the Holy Trinity, as He was when He said, "Let *us* make man in our image. Let this relative sense of His name never depart from us, an abiding sense of it, is His real presence; and this is our only strength and safeguard.

"Then Solomon began to build the house of the JEHOVAH at Jerusalem, in Mount Moriah, where JEHOVAH appeared unto David his father (2 Chron. iii.). In this verse, in the original, the rendering is as I have written it; the definite article *the* is employed but once before the great name; the definite Saviour, and the indefinite persons of the Holy Trinity, seem expressed thereby. How much better would it be to leave the Bible according to the original wording; the Spirit who inspired it made no mistakes.

"Thus all the work that Solomon made for the house of the JEHOVAH was finished . . .

"And the priests brought in the Ark of the Covenant of the JEHOVAH unto his place, to the oracle of the house, into the most holy place . . .

"There was nothing in the ark, save the two tables which Moses put therein at Horeb, when the JEHOVAH made a covenant with the children of Israel, when they came out of Egypt." Thus if the Law was given under the auspices of the Gospel, it was also deposited in the Temple under the same sacred auspices; protected by the holy cherubim. The very stones of Zion were laid under the same auspicious tokens.

"It came to pass, as the trumpters and singers were as one, to make one sound to be heard in praising and

thanking the JEHOVAH; and when they lifted up their voice with their trumpets and cymbals and instruments of music, and praised the JEHOVAH, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, the house of the JEHOVAH;

"So that the priests could not stand to minister by reason of the cloud: for the glory of the JEHOVAH had filled the house of God" (2 Chron. v). Psalm xxiv. should be read here, which was, doubtless, written and sung when David had the Ark inducted into its place in the City of David (1 Chron. xiii., xv., xvi. chaps). It contained the Law that was to be fulfilled by Christ; the JEHOVAH who commanded and conducted the ceremony; and to whom the praises were sung. As I look at the purpose of God through the lapse of a past eternity; through millions of ages, from the dawn of creation; through all the revolving cycles of time; and the accomplishment of it in time, in a way so unique, so simple; I marvel at the nature of the work, the fact wrought, and, understand the passage, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." The simplicity of redemption is its grandeur; but as we see it the foundation of Creation, we marvel at the stupendous fact.

Solomon, in his sublime prayer when the sacred Ark was inducted into the Temple, did not address an unknown God; his Creator was brought home to him, a reconciled God and Father in the great name in which he approached Him. Let the vi. and vii. chapters be

read here, substituting the relative name. I can only extract a few passages:—

"Solomon stood before the altar of JEHOVAH. . . and said, O JEHOVAH GOD of Israel, there is no God like thee in the heavens, nor in the earth; *which keepest covenant, and showest mercy* unto thy servants, that walk before Thee with all their hearts. . . .

"Now, therefore, O JEHOVAH *GOD of Israel,* keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man *in my sight* to sit upon the throne of Israel." . . . A spiritual succession was here the mind of the Spirit (Rev. i. 6).

"*But will God in very deed dwell with men on the earth?* behold, heaven, and the heaven of heavens cannot contain thee; how much less this house that I have built!

"Have respect, therefore, to the prayer of thy servant, and to his supplication, O JEHOVAH my GOD." Here are two points arrived at—the relativeness of the name, and the Divine Presence. JEHOVAH was the GOD of Israel, not by partiality, but for the revelation of His universal Fatherhood, and this the sublime prayer of Solomon proclaimed, "That all people of the earth may know thy name and fear thee, as doth thy people, Israel, and may know that this house which I have built is called by thy name," and hence the tremendous responsibility of the people of God; and why their unfaithfulness is visited by such tremendous judgment; they are beacons of the grace of God, "the light of the world" (Matt. v. 14); and if that light does not burn steadily, clearly, invitingly, the

persistence of God's grace will be withdrawn, for He cannot be unjust. The prayer ended, we read:

"Now, therefore, arise, O JEHOVAH GOD, into thy resting-place, *Thou and the ark of thy strength.*" That ark typified the Lord Jesus Christ, the law laid up in Him to be fulfilled; that done, the fact was almighty strength to God, by Christ. He could then do what he would for the human race, whom Christ represented, and stood in their stead. "Christ the wisdom of God, and the power of God;" none can fathom that wisdom; none can comprehend that power, because they are the wisdom, and the power of the Almighty Spirit over Satan, the Evil Spirit. Never till we are in the spiritual, unseen world, shall we know from what we are redeemed, and delivered; into what we are adopted, and restored. "Let thy priests, O JEHOVAH GOD, be clothed with salvation, and let thy saints rejoice in goodness." This is the work and grace of the Spirit; and thus do we see how the Almighty, co-equal, and co-eternal Trinity, are included in the name; Three Persons, and One God engaged to save. The Psalm so unctuous with Divine grace should be read here cxxxiii.

"O JEHOVAH GOD, turn not away the face of thine anointed: remember the mercies of David thy servant (2 Chron. vi).

"Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt-offering and the sacrifices; and the glory of JEHOVAH filled the house.

"And the priests could not enter into the house of the JEHOVAH, because the glory of JEHOVAH had filled JEHOVAH'S house.

"And when all the children of Israel saw how the fire came down, and the glory of JEHOVAH upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised JEHOVAH, saying, For he is good; for his mercy endureth for ever.

"Then the king and all the people offered sacrifices before JEHOVAH . . .

"Thus Solomon finished the house of JEHOVAH. And all that came into the heart of Solomon to make in the house of JEHOVAH.

"And JEHOVAH appeared unto Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself" (chapter vii.). And then He told him how, and in what way He would answer all the prayers presented to Him in that house. I have said, in the time of Moses, as a subject of revelation, the meaning of the great name was to be illustrated as it had never been before. And I would ask, is it nothing to us to read of the JEHOVAH GOD descending upon the mount Sinai; into the pillar of cloud and of fire; into the tabernacle, and afterwards into the Temple? And again into the Prophets, to move them to search and to prophesy of the things concerning Christ (1 Peter i. 10—11; 2 Epist. i. 21). Here is the second point established, the Divine Presence with the Church in all ages; Almighty, all sufficient, light, and life. He is this, because He is Eternal Existence; exists at once through all eternity; and fills at once all space; God in the Unity and Trinity of His nature, without variableness or shadow of turning. I repeat the question, Is it nothing to us to have this

revelation of the Invisible God? "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. i. 20). This brings us down to the descent of God the Holy Ghost on the day of Pentecost. Is it nothing to us to read, "The Father shall give you another Comforter, that he may abide with you for ever . . . I will not leave you comfortless: *I* will come to you" (John xiv. 16, 18, 26). "Behold, I send the promise of my Father upon you: but tarry ye in the City of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49). Referring to Jer. xxxi. from the 31st to the 37th verse, Joel ii. 28, 29, "Ye shall know that I am in the midst of Israel, and that I am the JEHOVAH your GOD; and my people shall never be ashamed." Is it nothing to us to read, "Lo, I am with you alway, even unto the end of the world"?

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And they were all filled with the Holy Ghost." Here is the Holy Trinity with us, and in us, as the JEHOVAH GOD was in the tabernacle and temple with Israel. And we may worship Him, and pray to Him, as Abraham, Moses, David, Solomon, and Daniel did, "O JEHOVAH, hear; hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by *thy name*." So, still we are called by the name of the great anointed one, Christ,

Christians (Isa. lxii. 2; Rev. ii. 17; iii. 12). "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The old relationship is in no wise borne out, but the link of life was confirmed. "The promise is unto you, and to your children, and to all that are afar off, to as many as JEHOVAH our GOD shall call" (Acts ii. 39). Referring to Isa. xliv. 3, all is of gift, all is of grace; all blessings temporal and spiritual stand in Christ; He ever stands in the breach, the Mediator between fallen nature, and a holy God. God was the author of the plan of salvation, He Himself, in Christ, wrought the stupendous work, was our Ransom, Saviour, and Deliverer.

"Grace be unto you, and peace, from him which is, and which was, and which is to come (Rev. i. 4—8), the Almighty." Time and tense have no place in the mind of the Eternal, only in relation to the creature, all is present to Him. "Known unto God are all his works from the beginning of the world" (Acts xv. 18). "I was set up from everlasting, from the beginning, or ever the earth was" (Prov. viii.). "God was in Christ, reconciling the world unto himself."

To believe the letter of the Word, to believe in Christ as an historic fact, is one thing, "The devils believe and tremble," but to be spiritually united to Him; to have experimentally the realization of the Divine Presence, is another; this is the secret talisman of true discipleship. Without the gift of the Spirit, the spiritual leaven of the Gospel of Christ, we are nothing worth in His service. It is this makes the true priest, teacher,

sovereign, master, mother; it should pervade every calling, every community, every state; take it away, and we are an utter obliteration, fraud, dead men. The Jews are left upon the broad table land of this world, an example of this state; I dread it, I caution my reader against it; I put natural and spiritual religion before him, let him search the Scriptures, and wrestle in prayer, till God in every deed dwells with him on the earth. It was after the prayer of Solomon that the glory of JEHOVAH filled the house: and it was after the united prayer in the upper chamber, that God the Holy Ghost descended. Let us tremble as we read, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. iii. 7).

"Behold, your house is left unto you desolate.

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of JEHOVAH" (Matt. xxiii. 38).

"That every tongue should confess that Jesus Christ is JEHOVAH, to the glory of God the Father" (Phil. ii. 11).

"Blessed be JEHOVAH out of Zion, which dwelleth at Jerusalem. Praise ye the JEHOVAH" (Ps. cxxxv.).

"He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exod. xiii. 22; Ps. c. 39).

CHAPTER VI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"I will now turn aside, and see this great sight, why the bush is not burnt."—EXOD. iii. 3.

"To JEHOVAH our God belong mercies and forgiveness, though we have rebelled against him."—DAN. ix. 9.

SOMETIMES our sins appear so formidable, so native and deep-rooted, our spiritual enemies pursue us so fiercely, and assault us so suddenly, that we fear to be overcome at last; and all the promises to those who should overcome, seem quite beyond our grasp; and this would be so if the race and the battle depended upon ourselves. But it is just when we feel the burden of our sins, when we exclaim, "Enter not into judgment with thy servant: for in thy sight shall no man living be justified," that we are near deliverance. Then it is, when the Holy Spirit has convinced us of sin, that He carries on his own work, guides us into all truth, shows us Christ in all the light, latitude, and absoluteness in which He is revealed—Christ in our stead, one holy Being in the place of a world of sinners; one Mediator between God and man; one Saviour, one spiritual Deliverer, one Sacrifice for sin, one Ransom, one Propitiation. I say, then it is the burden falls, then it is sin sinks, not only into

oblivion, but into extinction; it torments no more, it is put out, gone: "The truth shall make you free." "If the Son shall make you free, ye shall be free indeed." The beloved disciple had arrived at this point in the Divine life when he wrote, "Whosoever is born of God doth not commit sin" (1 John iii.), he was within the kingdom of God, pardon, peace, and holiness, were alike his.

The kingdom of grace is set up in this world; we live in a dispensation day of grace, and this is why the bush is not burnt; the sun shines, and the rain descends on the just and on the unjust, on the evil and on the good. The streamlet flows for all, the mighty rivers roll for all, the flowers bloom, the corn waves, and the fruits mature for all. Commotions and revolutions rend the earth; strange vicissitudes happen to all to awaken and to quicken all in the Divine life; but if we are not progressing we are declining. Christ standing in the breach, his long-sufferings are nothing to us; and instead of soon standing on the crystal sea with the harps of God, we shall be cast into outer darkness, where there is weeping and gnashing of teeth. Oh! then, let us be careful to improve this day of grace and of probation. Let us thank God for affliction, trial, and change, knowing that He is with us in them all, and that we cannot therefore be consumed. But while we thus revel in his grace, let us worship Him for the gift, through whom the copious river flows.

I have shown how God illustrated his name JEHOVAH by miracles to set the people free, by the institution and celebration of the feast of the Passover before the deliverance took place; by the deliverance

itself; by giving the Law under the auspices of the Gospel; by his own instruction for the tabernacle; and by his taking possession of it in the great name to dwell there, when it was completed. And now let us take our seat at the feet of the august Teacher in the Holy of Holies of the Tabernacle, and listen to his commands concerning the Levitical and ceremonial laws, and we shall see how He who was then, was indeed He who was to come; how He himself would shadow forth the great work of God in the flesh, the Sacrifice for sin, and his eternal priesthood. "JEHOVAH spake unto Moses, saying, . . .

"There I will meet with thee, and I will commune with thee from above the mercy-seat . . . of all things which I will give thee in commandment unto the children of Israel" (Exod. xxv. 1, *22*). And hence, after his descent into the tabernacle, we immediately read,

"And the JEHOVAH called unto Moses, and spake unto him out of the tabernacle of the congregation, saying" (Levit. i. 1). Then were given all the instructions concerning the burnt-offerings, meat-offerings, and peace-offerings.

"And the JEHOVAH spake unto Moses, saying, If a soul shall sin through ignorance against any of the commandments of JEHOVAH concerning things which ought not to be done, and shall do against any of them,

"If the priest that is anointed do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock without blemish unto JEHOVAH for a sin-offering" (iv. 1—*3*). If this be compared with 1 John ii. 1, 2, we shall see the beautiful harmony and consistency of Scripture—the

same Divine Being, "The JEHOVAH." "The CHRIST." The relative noun of all ages. The propitiating High Priest of all ages. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Here is the same Being upon the arena of this world. In the ancient ceremonial the blood of the victim sprinkled before JEHOVAH cleansed the priest and the people from their sin, as did the blood of the great Institutor of the service when He came. "This is my blood of the new Covenant, which is shed for many for the remission of sins."

"And JEHOVAH spake unto Moses, saying" (viii. 1). And then the Divine Being instructed Moses in the service of the consecration of Aaron and his sons, a type of the eternal priesthood of Christ (Heb. vii.). And this was done in the same way by the sacrifice of rams and bullocks unto JEHOVAH, which He accepted by fire, "There came a fire out from before JEHOVAH." I am doing terrible injustice to these chapters, thus to extract a line, they should be read together, all their high significance, the type, and the great Anti-type. Aaron bearing the names of all the tribes before JEHOVAH. Christ, in His human and complex nature bearing the whole world upon His heart before God. Aaron with the Urim and Thummim in the breastplate. Christ incarnate in His Word. Aaron with the golden mitre upon His head; "HOLINESS UNTO JEHOVAH." Christ, with the rich diadem of holiness and righteousness upon His brow. It is im-

possible for me to draw the line of demarcation between the humanity and Divinity of Christ; to say where the one ended, and the other began; but suffice it to say they were perfectly distinct, and yet united. As human He triumphed in the knowledge of Himself; as Divine He triumphed in the wisdom of the God. And hence that life of unparalleled confidence and calm; that knowledge of the spiritual past; and of the future. We know not what a day may bring forth; thousands doubt their calling; but He knew His own history from infancy; His calling; His high commission; His passion; His victory; He never flinched; He never doubted; but did the work He came to do. He was human; but He was also this mighty Being of the ancient Scriptures.

"And JEHOVAH spake unto Moses, saying" (12). Then were given those laws concerning the purification of women, that so reveal to us the total depravity of human nature; our fallen nature before the All Holy. Even the Virgin Mary was not holy in the sense of unfallen nature, she must offer the sacrifices for her purification (Luke ii. 23, 24). She was holy, as set apart by God for a special mission, as cleansed by the blood of Christ, even as David was so set apart, and could pray; "Preserve my soul, for I am holy." The Son of Mary was Immaculate, because begotten by the Holy Ghost (Luke i. 35). He never offered a sacrifice for his own sins, "But now once hath he appeared to put away sin by the sacrifice of Himself."

"And the JEHOVAH spake unto Moses and Aaron, saying" (xiii. 14). Then did "The Holy One of God" enact all those marvellous laws concerning the leprosy,

that so lucidly reveal to us by type, the deep, foul, loathsome mortal nature of sin. "Unclean, unclean," is our cry before JEHOVAH, till He apply His own blood to cleanse, and the oil of His own Spirit to make holy. "The blood of Jesus Christ his Son cleanseth from *all* sin." If the sins of the whole world could now be inherent in one mortal man, the blood of Christ is sufficient to cleanse him. O world, dead in trespasses and sins, "*Behold* the Lamb of God which taketh away the sin of the world."

"And the JEHOVAH spake unto Moses and to Aaron, saying" (xv. 1). Another revelation of our corrupt nature! Who can escape it? "In sin did my mother conceive me."

"And the JEHOVAH spake unto Moses after the death of the two sons of Aaron, when they offered before JEHOVAH, and died" (16). Aaron was then commanded not to enter at all times into the presence of JEHOVAH within the veil, that he die not. He must first put on the holy linen garments, wash his flesh, and so put them on: offer a sin offering, and make an atonement for himself and his house; typical of the sanctity of his office; and of the condemnation of those who should profane it, "That he die not." O gracious caution! (Matt. xxi. 42, 43, 44). "Holiness becometh thy house for ever." This chap. xvi. is one of the most remarkable of Revelation; the doctrine of the Atonement, and of expiation, is plainly, and absolutely taught in it. Sin is atoned for, satisfaction made. "The priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before JEHOVAH." Can anything be more absolute? More

complete? Christ taught the same, proclaimed Himself to be the one antitype of all types; the Saviour of the world, the Redeemer of mankind; He taught the doctrine of the remission of sins. All the writers of the Epistles proclaimed the same; so that the Scriptures are one harmonious, luminous whole—what the word revelation means, the light of life. God has done everything, and man stands forth upon the redeemed earth by the light of that volume, a noble, regenerated, restored being, "Blessed is he whose transgression is forgiven, whose sin is covered.

"Blessed is the man unto whom the JEHOVAH imputeth not iniquity." O man, know thy greatness, and thy destination, heaven, and eternal oneness with Him, who has given thee life. O changing, mortal, dying world, know the same, "What God has cleansed, that call not thou common." The Atonement God has made, reject not.

The type of the two kids of the goats for a sin offering in this chapter, is one of the most remarkable of Scripture. The mystery of the mind of the Spirit seems almost too difficult to fathom. But I think they did typify the complex nature of Christ, the human, and the Divine. "Aaron shall cast lots upon the two goats; one lot for the JEHOVAH, and the other lot for the scapegoat." And so I think the goat typified the human nature; and the scapegoat the Incarnate Deity. "And Aaron shall bring the goat upon which the JEHOVAH'S lot fell, and offer him for a sin offering.

"But the goat on which the lot fell to be the scapegoat, shall be presented *alive* before JEHOVAH, to

make an atonement with him," this may mean the spiritual nature of the Second Person of the Holy Trinity, before the Eternal Father, "Thou shalt make his *soul* an offering for sin." "He hath poured out his soul unto death" (Isa. liii.). "Father into thy hands I commend my spirit" (Luke xxiii. 46). "And the goat shall bear upon him all their iniquities unto a land not inhabited." We do not know here the precise mind of the Spirit. Sin is Satan, and the evil spirit, by the Conqueror, Christ, may be cast into a region we know not where. One thing, we know, it is never again to enter the bosom of the saved, never again to torment the conscience, never to enter the eternal city (Rev. xxi. 27), but to be sentenced to the place "prepared" for it. "And he shall let go the goat in the wilderness." This may refer to God, the Holy Ghost, now with the Church in the wilderness of this world. We must never forget, "Three Persons, but One God." "The Holy Ghost, whom the Father will send in my name." "I will not leave you comfortless: I will come to you" (John xiv. 16, 18, 26).

But it is asked, If Christ has done all this; if sin is borne away, blotted out, made void, borne into a region of naught, why does it yet remain? why this long protracted conflict with the powers of darkness? why these revolutions, and changing scenes? why this mortal state? why the damp, cold shiver of death? why the repulsive grave? Because if each individual had not to pass through all this, the great dread reality of the sinful state would never be realised; we should claim heaven, and not appreciate it when in the possession of it. But the sinner who has felt the burden

of sin, who has fought the hard battle of life, suffered the deadly assaults of Satan, the torments of an accusing conscience; who has felt the cold hand of death, and passed the ordeal of the grave: he will appreciate deliverance, rest, eternal life. We shall worship Christ, and worship Him in sincerity through all eternity when we see from what we are saved. We shall worship when we see the Saviour and the saved.

"And JEHOVAH spake unto Moses, saying" (xvii. 1). Then it was commanded that the blood of all beasts slain for sacrifice should be offered to the Lord; and the eating of blood utterly forbidden. "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (xvii. 11). The body of Christ was a pure offering; but the life made the atonement for the soul, He Himself said, "The Son of man came . . . to give his life a ransom for many" (Matt. xx. 28). "I lay down my life . . . I have power to lay it down, and I have power to take it again" (John x. 17, 18; Isa. liii. 10, 12). "The life was the light of men." That is, the Holy Ghost is given in virtue, or as a part of the life laid down. If the life of God had not been restored to our nature, man after the Fall would have degenerated into a beast. "The JEHOVAH GOD formed man of the dust of the ground, and breathed into his nostrils *the breath of life;* and man became a living soul" (Gen. i. 7). A being perfectly different, and distinct from the animals before created; reason, intelligence, and spirit were combined. In speaking of Christ as the Creator, St. John says, these were of Him, "All things were

made by Him; and without Him was not anything made that was made.

"In Him was life; and the life was the light of men." This was the original state, but then it was lost, and restored by the same Creator; by giving his own pure life a ransom price, "Ye were not redeemed with corruptible things . . . But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet. i.). Here was the Creator and the Redeemer; for what the Creator purposed to do was essentially of Him. There was no admixture of good and evil in his nature, his soul was wholly immaculate; the fulfilment of all type. Through Him we are made "partakers of the Divine nature;" it was restored to us to subjugate the fallen nature, but neglecting to do this, it may be stamped out by sin, and the evil nature only remain to exist in a future state. Thus it is that spiritual religion is the only practical thing in the world. The metaphysical distinction between soul and spirit is, that the spirit is either the good or evil spirit, and qualifies the soul, the life. The Spirit of God raises us above the mere animal life; puts within us new light, new aspirations, new hopes. The whole of the New Testament tells us that the two natures are contrary the one to the other, ever in conflict, and struggling for victory. I do not mean to say that an unregenerate man is no better than a beast, he has his fallen soul still, and is a responsible agent. He is no development of a lower species, they ever remain the same. No animal but man could be taught history,

they cannot look back into the ages of the past, or forward into the future; but the many, and the noble faculties of the soul of man, evidence it to be of God; by the gifts of his Spirit, it partakes in some measure of his omniscience, his omnipotence, and his holiness. Thus do we understand why the blood of sacrifices might not be eaten; it was holy as typifying that blood that was to give life to the world, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," that is, whoso eateth spiritual meat, and drinketh spiritual drink by faith in that blood. This chapter should be read here (John vi.). The same figurative language is used in the iv. 13, 14, 32.

"And JEHOVAH spake unto Moses, saying,

"Speak unto the children of Israel, and say unto them, I am JEHOVAH your God" (xviii. 1). Then were all those abominations forbidden that so beastalise human nature. The blood of Christ was not to cloak sin, nor to sanction sin; but the life from it was to overcome sin, and to triumph over it.

"And JEHOVAH spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I JEHOVAH your GOD am holy" (xix. 1). Then were given sundry laws, all for the social order, and well-being of mankind.

"And JEHOVAH spake unto Moses, saying" (xx. 1). Then again were forbidden those sins that are of the Evil Spirit, and ruin the soul.

"And the JEHOVAH spake unto Moses, saying" (xxi., xxii.). Then were given those laws for the

priests, that so shadowed forth the sanctity of their holy office; and the holiness of the Holy One whom they typified.

"And the JEHOVAH spake unto Moses, saying" (xxiii. 1). Then were instituted those festivals, and holy days, all of which shadowed forth the great fundamental doctrines of the Gospel scheme.

"And the JEHOVAH spake unto Moses, saying" (xxiv. 1). Then were given the instructions for the oil of the lamps, which typified the continual presence, light, and work of the Holy Spirit.

"And the JEHOVAH spake unto Moses in Mount Sinai, saying" (xxv. 1). Then were given the laws concerning the seventh year of rest for the earth, a type of her eternal rest; concerning the year of Jubilee, a type of the liberation of all captive souls from Satan; and sundry other redemptive laws: "Thou shalt cause the trumpet of the jubilee to sound on the tenth day of the *seventh* month, *in the day of atonement*, shall ye make the trumpet sound throughout all your land." Then the trumpet of the jubilee sounded in the ages of a past eternity, when "the Word was with God, and the Word was God;" for "the Lamb" was "slain from the foundation of the world" (Rev. xiii. 8). Then our souls were liberated, then the world was saved. Oh that men could enter into this rest! Oh that the glory of Revelation would enfold all! Oh that men would cleave unto "the way, the truth, and the life."

The twenty-sixth and twenty-seventh chapters should be read here; and I would then ask my reader, Did you ever consider this great code of laws—moral, typical, and ceremonial? The tabernacle finished, the temple

finished, did you ever consider the gorgeous ritual? And what was the Divine intention of it? We have heard and seen who instituted it, to the minutest detail, JEHOVAH, the God of the covenant, the God of all grace; and what, and whom was it to set forth? Himself in Christ. There was the Church in the wilderness, and the Church in the promised land, and He was with her there, teaching the doctrines of Christ, proclaiming Christ, by his special grace to the few; then what is a Church without Christ? Without Christ, the end of the law to every one that believeth? Without Christ, who atoned for sin? Without Christ, whose blood cleanseth from all sin? Without Christ, who gives us his Spirit to make us holy? Oh, let the question come home to every one of us! Reader, read all those Levitical laws in their severe justice, appalling condemnation, and see if we are not sinners, vile, miserable sinners; see if they are not a schoolmaster to bring us to Christ. We should do well to study the ancient code more than we do, to teach us to be holy by what the holiness of God is. But I would repeat the question, What is a Church without Christ? This ancient ceremonial asks the question, and demands to be heard. There may be a system, there may be a body of men, a visible Church, and she may be lauded, exalted, and supported; but unless Christ be her foundation, object of worship, of praise; unless He be set forth by her, proclaimed to the people, their Saviour who has made satisfaction for all, and their Almighty God, she falls short of her commission. Money cannot support her, it must be life from her Head. He is the object, she is the agent. Her priests are to be clothed with

salvation, and to proclaim salvation. The tabernacle, and the temple knew no religion but that of Christ, when ministering in the purity of his own institution. What meant that sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep at the dedication of the temple, but being a faint foreshadow of the far greater Sacrifice for sin? Well might St. Paul exclaim, "Woe be to me if I preach not the Gospel!"

And if we turn to the ministry of the Lord Jesus Christ upon earth, what do we find? His own declaration from the beginning to the end, that He was the Antitype of all type; the Fulfiller of the law, the Divine Person foretold by the Prophets: He painted His own portrait, built His own structure, conformed His life, from what had been foretold of Him; it could not be otherwise, the text answered to the context, "If ye had believed Moses, ye would have believed me, for he wrote of me." "There shall no sign be given to you, but the sign of the prophet Jonas:

"For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.

"Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." Thus His last act was to authorize the ancient canon; no more remained to be done. "It is finished" (John xix. 28—30; Ps. lix. 21).

And when again He reinstituted the Church, instituted the Christian Church, and gave her His new name; what was her commission? To preach the kingdom of God, to bind Satan. "JEHOVAH, even the devils are subject to us *through thy name*" (Luke x.).

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

"And the servant said, JEHOVAH, it is done as thou hast commanded, and yet there is room.

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (xiv.). And this was the whole tenor of His instructions, as the three sublime parables of the next chapter evidence. There is no more alienation in the Father's heart, no more the appalling justice of the letter of the law; all is calm, the crystal sea of eternal love enfolds all. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him . . . Bring forth the best robe, and put it on him; and put a ring on his hand"—the token of the spiritual union—"and shoes on his feet." God is again our Father and our God. The sword of justice is sheathed in love, in the love of heaven; how unsearchable is that love! Never till we are there shall we know its infiniteness.

And so after our blessed Lord's resurrection, what commission did He give His Church? Not one word of the condemnatory ancient laws, except against reprobate unbelievers, not one resentful word, but "Go ye into all the world, and preach the Gospel to every creature (Mark xvi. 15). Go, and teach all nations," how unfaithful, and how lukewarm are we in our teaching! "Baptizing *them*," all nations, "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xviii. 19). This revelation of the Holy Trinity rela-

tively to all nations, to the world, was a revelation of the relative name JEHOVAH.

"As my Father hath sent me, even so send I you.

"Feed my lambs. Feed my sheep. Feed my sheep." And in the Apocalypse, His Church is revealed as His agent, from the beginning of the world to the end. But let her ever remember, she is an agent, to set forth, and to exalt Christ; and not an object to be exalted. Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word (Eph. v.).

But I will not close this chapter without one more extract from the voice of our Lord, from the Holy of Holies of the tabernacle. A proclamation of covenant grace and mercy closes the Levitical commission. After saying, if the people were driven into exile and captivity for sin; if they would confess their sins, and turn again to Him, He said, "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land . . .

"When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the JEHOVAH their GOD.

"But I will, for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I the JEHOVAH.

"These are the statutes, and judgments, and laws, which the JEHOVAH made between him and the chil-

dren of Israel in mount Sinai by the hand of Moses" (xxvi. from the 40th verse).

Do we now understand what God meant when He said, "I appeared unto Abraham, to Isaac, and unto Jacob, as God Almighty, but by my name JEHOVAH was I not known to them"?

CHAPTER VII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*I will now turn aside, and see this great sight, why the bush is not burnt.*"—EXOD. iii. 3.

"*My presence shall go with thee, and I will give thee rest.*"—xxxiii. 14.

THIS doctrine of Mediatorship is one of the broadest, and most tranquillizing of Revelation; it may arise out of others more fundamental, but for vastness of blessing, and completeness of Divine purpose, it is equal to them. Health, healing all our enjoyments, and our mercies; all the sweetness and superfluities of our earthly inheritance, stand in Christ. We live in a dispensation of grace, in the kingdom of grace, and all is quiescence under its beneficent, munificent reign: grace is the keystone of the spheres, Christ being the soul and centre of creation. It is because God in, and through Christ, is in our midst, that we are not consumed, or in the more expressive expression, that we are not burnt. Just as JEHOVAH was in the bush, so the triune God is in, and with us. "While we were yet sinners, Christ died for us;" that was grace, and it is the root of all grace. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us

all things?" Our everyday mercies, the beautiful economy we live under, and our eternal home, were all purchased for us by Christ. St. Paul's emphatic expression is most expressive, "They drank of that spiritual rock that followed them, and that Rock was Christ." That mighty stream has flown from the beginning of the world, and will flow on to its end; we do not go to it as we go to some healing waters, it follows us, and we drink of it, because He *creates* within us a thirst for the eternal portion. And so this great name JEHOVAH was of itself a volume of light, a canopy of grace to the Israelites: He who was in the burning bush, was the JEHOVAH of the JEHOVAH Jesus Christ; the embodiment of the holy Trinity, covenanted to save. He was the Head of the ancient Theocracy, the Divine medium of communication, till we heard the voice, "This is my beloved Son, in whom I am well pleased." He responded to the Father's voice, by a voice to all, "I ascend unto my Father, and your Father; and to my God and your God," and the almighty deed of reconciliation was done. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." No, sin was gone, and the believer is as free from guilt and from condemnation as though he had never sinned. If a believer could be lost, forsaken of his God, Revelation falls to the ground, and no man could dare look into the unknown future; into the dreary realm of death. When God forgives He does not turn round and say, "There is some sin unforgiven;" no, the total sum is blotted out, clean gone. "He that believeth on the Son *hath* everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The Jews are now dispersed over the whole world, but JEHOVAH is still in the "Flame of fire," and hence their preservation and identity; and He will call to them by some leader "out of the midst of the bush," when they will turn aside, with the astonishment of Moses to see this great sight, why the bush is not burnt. Then, Oh, JEHOVAH JESUS CHRIST, grant to them the sight of Thyself.

But let us return to them in the wilderness, under the same Almighty protector.

"And JEHOVAH spake unto Moses, in the wilderness of Sinai, in the Tabernacle of the congregation." From Sinai, the holy people came into the wilderness, and for about forty years JEHOVAH was their guide, defender, and sustainer there. They might have gone to Canaan in as many days, but He led them about in that great and terrible wilderness to try them, and to teach them the knowledge of Himself. "JEHOVAH your GOD went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day." Let us look at some of the principal events of those forty years, and we shall see that God was to His people, all that His covenant name guaranteed He would be.

Order is Heaven's first law. JEHOVAH commanded the people to be numbered in the wilderness, the number of every tribe to be taken, and the ordering of the tribes in their ranks: not to inspire martial pride, and vain glory, but that all things might be done decently and in order: and that not one of all the people might be unpresented, and unrepresented before JEHOVAH.

"And JEHOVAH spake unto Moses, saying" (vi. 1). Then were given the laws of the Nazarite, to reveal to all ages, what a holy calling is the ministry of the Gospel of Christ. As a type of Him, the Nazarite must be holy. Then, also, was given the form for blessing the people. "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel.

"JEHOVAH bless thee and keep thee.

"JEHOVAH make his face to shine upon thee, and be gracious unto thee.

"JEHOVAH lift up his countenance upon thee, and give thee peace.

"And they shall put *my name* upon the children of Israel; and I will bless them." What a beautiful text for christening and confirmation services; and what an assurance for the faithful, "I will bless them!" Christ commanded the same holy rite under the Christian economy, and made the same promise (Matt. xxviii. 19, 20, xviii. 5). There was a new era in the history of the Church, but the faithful Promiser was the same.

"And JEHOVAH spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

"Let the children of Israel keep the Passover at the appointed season" (ix. 1). Thus, whether we see Christ in the New Testament, or in the Old, we see Him alike constitutional, and conventional; no Divine institution might be neglected. What a sublime spectacle is that Church in the wilderness, with the angel who spoke with her there! (Acts vii. 38). What a sublime spectacle to see her there, performing the

Divine service of the Passover by the command of Him who was at once the prototype and the antitype of its essential meaning, the type, and the antitype of the Paschal Lamb! The spiritual Being was the same in all ages. He who gave the command for the Divine service in the wilderness, in Canaan (Josh. v. 10), throughout the pilgrimage of the Church under the old dispensation, was the same Being who reinstituted it in the beginning of the Christian era (Matt. xxvi. 17, 19, to the 30th verse; Luke xxii. 8, 11, 13; John ii. 13; xi. 55, 56). Thus was He crucified in the evening before the Passover (Exod. xii. 6; John xix. 31, 42). And He partook of the holy Supper with the disciples before He, "the Lamb of God," was slain. If my reader will read here John xvii., he will see how the great Sacrifice was JEHOVAH; and how that Divine Person, the Eternal Godhead, was the Archetype of the slain Lamb, Christ. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." How intense the meaning, in the unity, and complexity of persons; one could not be glorified without the other being also glorified!

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth; I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own

self *with the glory which I had with thee before the world was.*

"*I have manifested thy name* unto the men which thou gavest me out of the world." The last verses of the chapter are not less steeped in celestial wisdom, Divine life, nor less a revelation of spiritual knowledge than the first; all alike say to us that Christ was God. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me *before the foundation of the world.*" Here is the humanity and divinity of Christ; the humanity in its noble abstract, in its every quality distinct from fallen nature, holiness, humility, justice, love, wisdom, sympathy, self-renunciation, self-denial, compassion, patient, brave endurance, in fine, moral courage, "Behold the man." The Divinity, the Participator with God in the past; the Sharer with Him of all future glory, and the Restorer of his people to the same participation with Himself. We have within us now this principle of the Divine nature, "He that believeth hath the witness in himself." An unbeliever cannot take in this vision of the Almighty.

"And the Lord spake unto Moses, saying" (x. 1). Then was given the commands concerning the use of the silver trumpets. They were for the calling together of the congregation and assemblies of Israel; a type of the voice of the Spirit throughout Christ's spiritual dominion, "The Spirit and the bride say, Come. And let him that heareth say, Come" (Rev. xxii. 17).

"If ye go to war in your land against the enemy that

oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the JEHOVAH your GOD, and ye shall be saved from your enemies." We must never forget that this temporal economy of the people of God was a type of the spiritual life; unless we read it as such it would be but a small matter to us. In the spiritual house the silver trumpet of alarm is often sounded, "The sword of the Spirit, which is the Word of God." And our Saviour reproached his disciples for their desertion of his spiritual banner, "If my kingdom were of this world, then would my servants fight."

The urgent invitation of Moses to his father-in-law to go with the people of God, as recorded in this chapter, is a lucid proof of these truths, "We are journeying unto the place of which the JEHOVAH said, I will give it you: Come thou with us, and we will do thee good; for the JEHOVAH hath spoken good concerning Israel. . . .

"And it shall be, if thou go with us, yea, it shall be, that what goodness the JEHOVAH shall do unto us, the same will we do unto thee." This is the voice of the Spirit, of the saints, and of the Church, but Moses himself never entered the earthly Canaan; but he went to the heaven it typified, and was sent from hence a witness of the glorious inheritance, and of the typical character of the ancient Scriptures (Mark ix. 4).

The blessing of Moses at the removing, and resting of the ark; and at the journeyings of the tribes, in its spirit is worthy of our daily use, "When the Ark set forward, Moses said, Rise up, JEHOVAH, and let

thine enemies be scattered, and let them that hate thee flee before thee."

"And when it rested, he said, return, O JEHOVAH, unto the many thousands of Israel." How truly was fulfilled the promise. "My presence shall go with thee." And so whether we look at the Triune God with His people under this economy, in this name JEHOVAH; or, as the Word of the everlasting covenant, made flesh, in Christ; or, at Him in His spiritual Presence in all ages, "Lo, I am with you always, even unto the end of the world," it is the same open vision, God ever working for His people's good, and His own eternal glory in the destruction of the evil spirit. "We are his workmanship, created in Christ Jesus unto good works" (Eph. ii. 10). Why should we reverse the order of things, and think that our puny efforts can render any service to God, instead of believing the simple truth, "It is God which worketh in you"? It is when we thus realize his power, and his presence as He was with Israel; God in and through Christ, our Guide, Protector, Leader, Friend, Almighty Potentate; the God of Providence, and of grace, that we are safe and at rest. This is faith indeed. This is to believe in the Divinity of Christ. It was his presence, covenant grace and mercy, that created and sustained Israel a people; and it was his withdrawal from them that left them what they are: "Your house is left unto you desolate." And I have already shown, that it was God through Christ, entering into the Christian Church, that created her what she is; and it is his presence alone that can sustain her in her high position. Well may

she invoke his stay in holy anthem, in verse, and prose, "Abide with us; for it is toward evening, and the day is far spent."

"And when the people complained, it displeased JEHOVAH: and JEHOVAH heard it, and his anger was kindled; and the fire of JEHOVAH burnt among them, and consumed them" (xi. 1). If we really, and at all times realized the presence of God as we ought, we should not complain, but commit the worst cases, and the greatest difficulties to Him, and so struggle through the conflicts of this life into victory and peace. The Bible is full of promises and incentives to courage: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. iv. 6). "Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may *boldly* say, The JEHOVAH is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 5). "Cast thy burden upon the Lord, and He shall sustain thee" (Ps. lv. 22). "Casting all your care upon Him; for He careth for you" (1 Pet. v. 7). God was sorely displeased with the murmurings of those Israelites in the wilderness; none of those who left Egypt entered Canaan save Joshua and Caleb; this is a melancholy truth, and it should arm us for the battle of life. When our Maker says He is our Husband, did we ever consider what it implies? The bridegroom says in our marriage service, "With this ring I thee wed;" God says the same: "Put a ring on his hand." The bridegroom says: "With all my worldly goods I thee endow:" God says

the same, if we put heavenly goods for worldly: "heirs of God and joint-heirs with Christ." I might carry on the parallel, but suffice it to say marriage was divinely ordained to be a type of our spiritual union with God; and when we are so united, He is our Protector, Defender, Supporter, bone of our bone, and flesh of our flesh; all that He is in his own eternal existence, He is to us.

When Moses went to JEHOVAH with his sore affliction, the heavy charge of all the people, He immediately appeared for him, and appointed seventy men of the elders of Israel to bear the burden with him, "I will take of the spirit that is upon thee, and will put it upon them . . . And it came to pass that when the spirit rested upon them, they prophesied, and did not cease." Two of the seventy, instead of going into the tabernacle, remained in the camp, and prophesied there. Joshua was offended at this, doubtless, considering it unorthodox, "My lord Moses forbid them." But Moses exclaimed, "Enviest thou for my sake? Would God that all the JEHOVAH'S people were prophets, and that the JEHOVAH would put his spirit upon them." Thus do we see how envy could creep in, even into a Joshua, who was one of the most eminent types of Christ in the Old Testament; so Divinely was he intended to prefigure Him as a Teacher and Saviour, that the name meant The JEHOVAH, The Saviour. This name may have been given to him, because he was to supersede Moses, the representative of the law; and to be a type of Christ, who made void the law as justifying, and who leads us into the heavenly Canaan. Man at best is fallible, Christ only was holy, God.

"When the people fell a lusting," and said, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic," "The JEHOVAH said unto Moses, Is the JEHOVAH'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not . . . And there went forth a wind from the JEHOVAH, and brought quails from the sea, but His blessing was not upon the feast. David says, He gave them their request; but sent leanness into their soul" (Ps. cvi.) "Be content with such things as ye have" is a blessed precept, and they are blessed who have attained to the holy state of contentment. I am only showing what God was to His people in the covenant age, under the covenant name; and hence what He ever is in Christ, in all ages. "You hath he quickened, who were dead in trespasses and sins" (Eph. ii. 1). Here is a miracle of grace, a supernatural act, one that none but God can do; when He has done this, we may trust Him for all the rest. "You, being dead in your sins, hath he quickened together with him, having forgiven you all trespasses" (Col. ii. 13). Let the beautiful little Psalm, the cxxx. be read here, "Let Israel hope in the JEHOVAH: for with the JEHOVAH there is mercy, and with him there is *plenteous* redemption." The same marvellous plenitude was proclaimed by Himself, "I am come that they might have life, and that they might have it more abundantly" (John x. 10). It is of no use to have a thing, if we do not know of the possession of it. And so this "heaven of heaven," this blessed state of rest, forgiveness, and

reconciliation; this plenteous redemption, is nothing to us, if we do not know of it. Still, it is a striking expression, plenteous redemption for ourselves, plenteous redemption for our husbands, our wives, for our children, our household, our nation, for the world, plenteous redemption. I believe we shall never know the infiniteness of that redemption, but as the rolling ages of eternity reveal all the truth. "JEHOVAH is merciful and gracious, slow to anger, and *plenteous* in mercy" (Ps. ciii. 8). "Thou JEHOVAH, art good, and ready to forgive; and *plenteous* in mercy unto all those that call upon thee" (lxxxvi. 5). In Rev. xxi. 4, it is written, "And God shall wipe away all tears from their eyes," and we exclaim, tears in heaven! yes, I do believe when we find ourselves saved, our children safe, our husband, wife, friends there, there will be such a suffusion of tears as the earth never witnessed. Tears of gratitude, tears of joy, tears of emotions, such as are not of time. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "With JEHOVAH is plenteous redemption."

When Miriam and Aaron spake against Moses, as recorded in Num. xii., JEHOVAH appeared suddenly to vindicate his cause, "With him will I speak mouth to mouth, even apparently, and not in dark speeches; *and the similitude of the JEHOVAH shall he behold:* wherefore then were ye not afraid to speak against my servant Moses?" This *similitude* referred to by JEHOVAH, meant the form in which He appeared to His ancient people, that prefiguration of Christ which we trace throughout the whole of the Old Testament,

the glorious Shekinah was JEHOVAH, it was the Divine presence resting over the mercy-seat; it was His voice we have heard from the Holy of Holies throughout these books of the Pentateuch, "The JEHOVAH called unto Moses." And Daniel said, "One like the *similitude* of the sons of men touched my lips." "Then there came again and touched me one like the appearance of a man, and he strengthened me" (x. 16—18). "This was the same Divine Being as anointed John to prophetic office" (Rev. i. 17). And of the Being in the fiery furnace with the three Hebrew youths, we read, "The *form* of the youth is like the Son of God" (Dan. iii. 25). It was "the Angel of the Covenant." "The Messenger of the Covenant." God was incarnate in that Word of Promise, as He was in Christ; and I am only showing that the Being was the same. When we read of Christ, "In him dwelleth all the fulness of the Godhead bodily," it means the *Triune* God, in all His offices, and saving love and power to sinners. The name JEHOVAH meant the same, so that they were One and the same Being. And this is what I want my reader to see, for the ponderous magnitude of the work of Christ is suspended upon His divinity; and this identity of the Divine Being of the Old Testament with Him, the Being of the New Testament, establishes the all-important point. The work of redemption was JEHOVAH'S, and man is saved.

"And the JEHOVAH spake unto Moses, saying" (xiii. 1, 14). Then was the command given to send men into the land of Canaan to search it, and to report of it. These two chapters should be read, if we would

see a true type of the spiritual enemies we have to contend with, and of the independent, Almighty strength engaged to save. And yet how often are we discouraged at the difficulties of the way, frightened at the giants even in "the kingdom of God;" forgetting that it is the Holy Trinity in all his omnipotence who is leading us on to glory. "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

"And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

"And there we saw the giants, the sons of Anak, which come of the giants: and were in our own sight as grasshoppers, and so we were in their sight." I extract this because the language is most striking. "The kingdom of God suffereth violence, and the violent take it by force," said Christ; and so there are always cowards and valiant men in his ranks, or rather in the nominally professing Church. The distinction is just this, if a man be a believer in Christ, and the Holy Ghost dwells in him, he will, he must be brave, because he will be rightly instructed; and all his past experience will confirm him unto the end. But if a man be not a spiritual man, he will be a coward, just of that dastardly spirit, so wonderfully expressed in this history. Human

nature is the same in all ages; and hence the marvellous adaptation of Revelation, given through human experience, it suits all. I am sure if there were now a few more Calebs and Joshuas amongst us, we might go up and take Canaan, establish the kingdom of God over the whole world. "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Levit. xxvi. 7, 8. Deut. xxxii. 30). "One man of you shall chase a thousand: for the JEHOVAH your GOD, He it is that fighteth for you, as He hath promised" (Josh. xxiii. 10).

"The slothful man saith, There is a lion without, I shall be slain in the streets." In the spiritual world there is precisely the counterpart of our temporal history, the invisible is revealed to us by it.

How valiant was the language of the true-hearted, "If the JEHOVAH delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey"! Let my reader read this fourteenth chapter; it is grand in the sovereignty of JEHOVAH. Moses pleaded for the people in language sound, and shallow: "If thou wilt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

"Because the JEHOVAH was not able to bring up this people into the land which He sware unto them, therefore He hath slain them in the wilderness." Unworthy argument! What would it harm God if we were totally annihilated; we may be perfected and glorified in Him, but his glory is too exalted to be affected by us, save as witnesses of his cause before an unbelieving world. Our plea must not question his

sovereign grace and almighty power, as we shall see later by his answer to Moses.

"And now, I beseech thee, let the power of my JEHOVAH be great, according as thou hast spoken, saying,

"The JEHOVAH is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation," referring to the covenant of grace made at Sinai at the giving of the Law (Exod. xxxiv. 7).

"Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

"And the JEHOVAH said, I have pardoned according to thy word:

"*But* as truly as I live, all the earth shall be filled with the glory of the JEHOVAH. Because all these men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and hast not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it." What strange paradox is this? "JEHOVAH said, I have pardoned according to thy word;" and yet He immediately declared, that not one of all the congregation that came out of Egypt, save Caleb and Joshua, should enter Canaan;—no, not even a Moses and an Aaron. This would only tell us, that God could be glorified in and by His own exalted holiness, without any adjunct from the creature; but it tells us also, that He can save beyond this world, lead into the

joys of heaven, although for murmuring and distrust He will chasten and shorten our years here; by grace He can say, "With long life will I satisfy him, and shew him my salvation." It reveals to us also His sovereignty over the spiritual world. He is the conqueror over all the hosts of hell. He has the keys of death and of hell. He stands by the death-bed of whom He will, to bear the spirit to the skies; "salvation is of JEHOVAH," and by no means of the creature. Mercy and forgiveness are of Him; there is a hidden stream of grace, a spiritual kingdom we do not see; and I believe multitudes will be found saved of pure grace and mercy, whose faith was but as a grain of mustard seed; as a bruised reed, and smoking flax. "The JEHOVAH said, I have pardoned according to *thy* word," which I have shown was JEHOVAH'S own word (Num. xiv. 18—19; Exod. xxxiv. 7). "But as truly as I live, all the earth shall be filled with the glory of JEHOVAH." Whether here we consider Moses as a type of Christ in His mediatorial office, or as an interceding saint, JEHOVAH'S words are astounding facts. First, the response was absolute, "I have pardoned." God is a great King, the King of glory, and here is a royal pardon, absolute forgiveness, liberation from all further liability; sovereign grace is revealed; but then the sovereign has a right to place the subject in whatever place or sphere of usefulness He will: the Father of the people had a right to transplant them to a higher and to a greater sphere of usefulness if He would; this did not affect the pardon, as the removal of Moses, and his reappearance from the realm of glory evidenced (Mark ix). God had said, "In the day that

thou eatest thereof thou shalt surely die." The debt of nature must be paid, but this does not snap the link of the Fatherhood of God, it but takes the child to the parental home: it does not snap the link of spiritual union with God, it but makes them one with Him for ever (John xiii. 21—23). Man's salvation has nothing to do with himself, it is of JEHOVAH. He is in the spiritual world, the Representative, and in the stead of the human race; a Substitute for all, Mediation for all. Martha said to Him, "I know that even now, whatever thou wilt ask of God, God will give it thee" (xi. 22). Yes; "*even now*" there is no case beyond grace; no sin, no obstacle; spiritual death, natural death, hell itself, are all under His authority. "Even now," and "even now," may be our plea, till we have landed our loved ones upon the eternal shore. "If ye have faith as a grain of mustard seed. . . . nothing shall be impossible unto you" (Matt. xvii. 20). "With men this is impossible; but with God all things are possible" (xix. 26). God did become man, and by His work He did take away the sin of the world. Redemption not only cost Him a life of consecration, scourgings, revilings, taunts, crucifixion, the grave, the penalty of sin, the weight of which no finite mind can compass; but it cost Him creation, and we shall never know what the work of creation was, till we see the Creator. "God rested," implies work. Creation was founded on Redemption, and not Redemption on Creation. See how absolutely it is declared that this JEHOVAH was Christ, "the Word was God, and the world was made by Him." "And the Word was made flesh." Or, in other words, God was made man.

The humanity and Divinity were poised in the Eternal Hand: the humanity is the One Mediator between God and men, the man Christ Jesus." The Divinity was JEHOVAH, the Triune God; and here, the *relative* name comes in, in all its force, "Who gave himself a ransom for all to be testified in due time" (1 Tim. ii. 5). In the foregoing verse we are told, "Who will have all men to be saved, and to come unto the knowledge of the truth." Yes, with all the latitude, and all the omnipotence of the Gospel scheme. We cannot doubt the willingness of God to save. Oh, world still lying in darkness, or in only the dawn of day, "Come unto the knowledge of the truth!"

Secondly. If God was propitiated in answer to the intercession of Moses, "I have pardoned according to thy word," still it was that He could be so propitiated for Christ's sake; but a broad field of thought opens to us; how far Christ within us, and God the Holy Ghost within us, do prevail with the Almighty and Eternal Being? To me it is one of the most sublime visions of Revelation to see the saints standing before JEHOVAH. "Abraham stood yet before the JEHOVAH," to intercede for Sodom (Gen. xviii. 22). "My servant Job shall pray for you; for him will I accept" (xli. 8, 10). "And Elijah said, As the JEHOVAH of hosts liveth, before whom I stand" (1 Kings xviii. 15). These men were "kings and priests" to God, independent of any order; types of Christ in his office of eternal priesthood; spiritual types, as his office was wholly spiritual, "After the power of an endless life" (Heb. vii.). And so the succession after Christ was a spiritual one, He did not say, "As my Father hath sent me, even so send

I you," *without* the one necessary, and only necessary qualification, "Receive ye the Holy Ghost" (John xx. 22). Then again we trace the succession downward, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar before the throne" (Rev. viii. 3, 4). "Golden vials full of odours, which are the prayers of saints" (v. 8). St. Paul exclaimed, "Great is the *mystery* of godliness;" the true meaning of *mystery* in the New Testament is something revealed that had been hidden; and here is the solution of this mystery of the prayers of the saints, there is a spiritual union between Christ and his Church; He the great spiritual head and fountain; she the recipient of his essential nature, and of his grace. "The *mystery* of the seven stars which thou sawest in my right hand, and the seven golden candlesticks" (i. 20). The spiritual world is revealed to us, but none but those divinely enlightened can see it, and feel it. In Job we see the Spirit of Christ, he could pray for those who called themselves friends and comforters; and it was that attainment in the Divine life God responded to, "The JEHOVAH turned the captivity of Job when he prayed for his friends." "If any man have not the Spirit of Christ, he is none of his." We should worship God the Holy Ghost for his work upon our heart; when that is perfected, we may stand before JEHOVAH, as Abraham, Job, and Elijah did; as the saints, the angel spirits in the early Christian Church did, and we shall prevail for our friends, "As a prince hast thou power with God and with men, and hast prevailed."

"The JEHOVAH said, I have pardoned according to thy word:

"But as truly as I live, all the earth shall be filled with the glory of JEHOVAH." O let the believer, and the pardoned one fear to offend God, let him be watchful, diligent, humble, contented in whatever station he is; let him read this chapter, and know what the JEHOVAH, "The Christ of God" meant when He said—for the spiritual Being was the same—"All the earth shall be filled with my glory." "There is forgiveness with thee that thou mayest be feared."

"And the JEHOVAH spake unto Moses, saying" (Num. xv. 1). Then was given the command to observe all the ordinances of the wilderness, in the land to which they were going, "That ye may remember, and do all my commandments, and be holy unto your God."

"I am the JEHOVAH, your God, which brought you out of the land of Egypt to be your God; I am the JEHOVAH your God."

The rebellion of Korah, Dathan, and Abiram was visited by so great judgment, because they assumed to the office of the High Priest, which typifying as it did the eternal priesthood of Christ, was so sacred, that it could not be profaned without Divine judgment according to the Levitical law. JEHOVAH immediately avowed His protest by causing Aaron's rod to bud and yield almonds. This was a miraculous prefiguration of the great doctrine, "The man's rod, whom I shall choose, shall blossom." In Hebrews vii. we see the antitype, "Who is made not after the law of a carnal commandment, but after the power of an endless

life." But now that all the types and shadows have passed away, when the veil of the Temple was rent in twain, the kingdom of heaven was open to all believers; and all spiritual men are kings and priests unto God. St. Peter says of the people, "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Ye are a chosen generation, a royal priesthood" (1 Epis. ii.). A spiritual head, and a spiritual succession.

"And JEHOVAH spake unto Moses and unto Aaron, saying" (xix. 1). Then was given the Divine law for cleansing by blood; and it must strike us as a thing conspicuous, and stedfast in the eternal mind, if we consider that these types of Christ's work, and vicarious death were ordained by Himself; that He as much enacted them, as fulfilled them; and thus they were as valid in the type, when believed in, as the blood, the ransom price was when it was paid; and the satisfaction when it was made. And with what God-like consciousness did Christ fulfil to the very letter, all that He had anciently typified, and caused to be prophesied of, "If I wash thee not, thou hast no part with me. He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean" (John xvii. 8, 19, 28; Ps. lxix. 21). When the blood under the ceremonial law had been applied, the people never doubted of their release from the penalty of sin; I may say of their exemption from sin, for it had been expiated, "The priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the JEHOVAH." So when the blood of

Christ is applied to the conscience, it is to be at ease, at peace; we are to doubt no more of our release from sin; of our exemption from all liability; the atonement has been made, and we are free. But then there is a great question at issue here, have we received the life of that blood, God the Holy Ghost into our hearts? Without this there is no remission of sins. There is no salvation in the dead letter of the Gospel scheme, it is in living union with Christ. The Christian Church could not be instituted without the *gift* of the Spirit; neither could the Gentile world be called without the gift of the Spirit. JEHOVAH could say, "What God hath cleansed, that call not thou common;" but we read, while the words of Peter's sermon were upon his lips, "Through his name whosoever believeth in him shall receive remission of sins. The Holy Ghost fell on all them that heard the word" (Acts x. 14, 15, 43, 44). And so it is one of the most searching and most important questions of the Bible, "Have ye received the Holy Ghost since ye believed?" (xix. 2), the line of demarcation is so broad, we may not pass the question over without great searchings of heart. There is the spiritual man, and the nominal professor, "Ye are clean, but not all."

The history of the smitten rock in the twentieth chapter is so fraught with Divine instruction that we must glance at it here. We read, "The people abode in Kadesh; and Miriam died there, and was buried there." How solemn is it to contemplative minds to see the human family pass from this scene of labour and activity to rest, and the soul to another world; as we trace the gracious dealings of our Father and our

God towards us here, the advancing stages of our career open to the filial eye, to the eye of faith in ever increasing glory.

"And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

"And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the JEHOVAH . . .

"And Moses and Aaron went to the door of the tabernacle, and they fell upon their faces; and the glory of the JEHOVAH appeared unto them.

"And the JEHOVAH spake unto Moses, saying,

"Take thy rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth *his* water, and thou shalt bring forth to them water out of the rock." This rod was that rod of omnipotence that was given to Moses with a miraculous token the day he received his Divine commission (Exod. iv. 2), before it many miracles had been wrought (vii. 9, 12, 20). The rock was a type of Christ, who gives out of his fulness all good things temporal and spiritual; "his water" was an emblem of the water of life, of which Christ said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." St. Paul, in one of his bold strokes of Gospel assertion, said, "They drank of that rock that followed them, and that rock was Christ." All Moses had to do was to take the rod, and speak to the rock, and it should give forth his water; the fountain of grace was full, it had only to be re-

ceived; but Moses, with a severe rebuke, smote the rock twice, which acts betrayed at once a wrong spirit and a want of faith in God's word; the double stroke was deemed to be more effectual than the power of the Almighty. "And the JEHOVAH spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Here is at once a downfall of all idea of a justifying obedience; the representative of the law, the man, "Meek above all the men which were upon the face of the earth," falls, and comes under condemnation by the works of the law in the very point in which he stood the most strong; the doctrine of total shortcoming must be taught, "Every mouth must be stopped, and all the world become guilty before God" (Rom. iii. 19). "By the deeds of the law there shall no flesh be justified in his sight." Neither the great Lawgiver, or the great High Priest under the Levitical economy could themselves enter Canaan much less lead the people there; *Joshua*, the prefiguration of the JEHOVAH, the Saviour, must do so; to reveal, that the grace of the Holy Trinity, the Saviour of the world alone, can lead us into heaven. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39). Upon the mount of transfiguration we behold the truth taught, Moses in the arms of everlasting love, in glory, "Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem" (Luke ix. 31). To me it is a sublime spectacle to see the glorified bending over that

decease; to hear those delegated messengers from God declaring it must be accomplished.

But there is another phase of truth open to us in this history. The responsibility of office. Many are called, but few are chosen to special grace like Moses, Aaron, David, Solomon, and others; but when they are so called, their responsibility is somewhat in proportion to grace; even as our trials are in proportion to our knowledge. God is not a partial Being, He does not choose an individual, nor a people, exclusive of others; but He thus makes them monuments of grace, as agents of his grace to all. We are not to wink at what is wrong, to fear the face of man; but the evident duty of Moses was, to speak to the rock, to Christ, before their eyes, and He would have given forth his waters. Let it be a lesson to us to stand continually before JEHOVAH.

In the twenty-first chapter we read, JEHOVAH in answer to the prayers and promises of his people, granted to them a great victory over the Canaanites; and He named the place Hormah, signifying that it was only the beginning of possession, that the whole land of the conquered people should be theirs. But no sooner had they again set forward to obtain the land of promise, than we read, "The soul of the people was much discouraged because of the way. And they spake against God and against Moses.

"And the JEHOVAH sent fiery serpents among the people; and much people of Israel died." But when they confessed their sin, He was faithful and just to forgive them their sin, and to cleanse them from all unrighteousness. "The JEHOVAH said unto Moses,

Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. . . . And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." These serpents, which stung the Israelites are called Seraphim, the name denotes a species of angels. David thus read the passage when he wrote: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, *by sending evil angels among them*" (Ps. lxxviii. 49). The evil spirit was Satan, and the sting was the sting of sin. And hence the antidote, the angel of mercy, the messenger of the covenant: the fiery serpent, which owed all its virtue to the Divine appointment. It was an eminent type of Christ, of his fiery passion, "lifted up" position; to whom, if any man look, he shall be healed and saved. The Being who ordained the type was the same spiritual Being who declared himself to be the Antitype. We read again and again, "The glory of JEHOVAH appeared" (xx. 6); this glorious Shekinah was the Divine presence, and the Divine presence was in Christ. His marked reference to this ancient type, and establishment of the fact that He was the Antitype are very remarkable (John iii. 14—18). The document is one of the most consolatory of revelation; and thus I cannot forbear to extract it here.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

"That whosoever believeth in Him should not perish, but have everlasting life.

"For God so loved the world that He gave his only-

begotten Son, that whatsoever believeth in Him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." And John added to this: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Thus do we see that the great Institutor of the typical system was the great Fulfiller of it. And thus, too, is revelation a perfect system, one harmonious whole. One God in type, and in the work of redemption. And if we weigh the God-man against our lost state, we shall see, that in all the absoluteness of his work and abounding grace He was only made to us commensurate to our need. His promise when He commanded the brazen serpent to be set up, was no exaggeration of the case, "Every one that is bitten, when he looketh upon it, shall live." And when He was himself lifted up, "he that believeth on Him is not condemned." The remedy is equal to the need.

In the history of Balak and Balaam in the twenty-third, twenty-fourth, and twenty-fifth chapters, we have a marvellous revelation of JEHOVAH ever with his people, protecting them against the enemy. This is one feature of the history; but there is another, and not a less important one, that the Divine intention of the Church is, that she should be a luminous circle to

gather all into one family under one Head. The religion of JEHOVAH supplicated, and seems here to supplicate for universal dominion.

Balak was a Moabite, of the family of JEHOVAH, as Lot his great progenitor was called with Abraham (Gen. xi. 31; xii. 5), but he was the offspring of sin (xix. from the 30th verse), and had consequently to be brought into the bond of the everlasting covenant of grace. There is not an individual, or a people, whom God does not call at some period, or give to them a day of saving grace—of grace adequate to salvation, according to his own sovereign purpose: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). Such a witness was JEHOVAH to Balak and to Balaam; and such a witness is the JEHOVAH Jesus Christ to us all this day. "From Jesus Christ the faithful Witness."

Balaam, we may also well suppose, was of the family of JEHOVAH, from his adoption of the rites of the religion of JEHOVAH; but of the family of Esau, and not of Jacob; and hence the fear of these two aliens, the petty jealousies, and the secret desire to crush the great commonwealth. Job was one of the latter, and hence the double-mindedness of his false friends. But JEHOVAH would gather into one fold, these aliens from their outlying positions. Balak was a type of the man of worldly policy, his vision extended not beyond "The kingdoms of this world, and the glory of them." A thought beyond the world's honours and preferments he had not. "I will promote thee unto very great honour, and I will do whatsoever thou sayest

unto me. Am I not able, indeed, to promote thee to honour. I thought to promote thee unto great honour; but, lo! the JEHOVAH hath kept thee back from honour." And is not the same voice audible still? The rebuke of Christ to the point still, "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?" Balaam was a double-minded man, ready for any work, unprevented by the Almighty. "Try the spirits whether they are of God." From the xxii. 8, we gather that Balaam pretended to have the power to inquire of JEHOVAH as Israel inquired of Him in the Holy of Holies, and by Urim and Thummim (Exo. xxv. 22). "I will bring you word as JEHOVAH shall speak unto me." And God came unto Balaam. As Balaam was only an impostor, it is very probable he was surprised at God thus meeting with him, as the Witch of Endor was when Samuel appeared; but his profane invocation having been answered, he must proceed with what the Almighty had to say. He was by profession a diviner or soothsayer; and, without doubt, of some peculiar order of priesthood; abominations forbidden by the Divine law (Deut. xviii. 9; Levit xx. 27); and no doubt he had obtained great notoriety in his art, or Balak would not so confidently have sent to him to devise evil concerning Israel. But all that I wish to show now is, the great Angel of the Covenant, the watchful Guardian of His people, ever *with* them, to defend them from Satan in whatever form he may appear; and by their history, by his special grace to them, to proclaim to all, "Come unto me, and be ye saved, all the ends of the earth."

"God said unto Balaam. . . . Thou shalt not curse the people : for they are blessed."

"And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the JEHOVAH refuseth to give me leave to go with you." And when Balak sent again, the princes more and more honourable than they, we read, "And Balaam rose up in the morning, and saddled his ass and went with the princes of Moab.

"And God's anger was kindled because he went: and the angel of the JEHOVAH stood in the way for an adversary against him.

"And the ass saw the angel of JEHOVAH standing in the way, and his sword drawn in his hand."

And again, "The angel of the JEHOVAH stood in a path of the vineyards. . . .

"And when the ass saw the angel of the JEHOVAH. . . .

"And the angel of the JEHOVAH went further, and stood in a narrow place. . . .

"And when the ass saw the angel of the JEHOVAH. . .

"And the JEHOVAH opened the mouth of the ass. . .

"Then the JEHOVAH opened the eyes of Balaam, and he saw the angel of the JEHOVAH standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

"And the angel of the JEHOVAH said unto him . . Behold, I went out to withstand thee, because thy way is perverse before me. . .

"And Balaam said unto the angel of the JEHOVAH,

I have sinned. . . . now, therefore, if it displease thee, I will get me back again.

"And the angel of the JEHOVAH said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak." I would here again have my reader notice how this definite article the, not only defines the Being, but qualifies, or marks the qualities of the name JEHOVAH. I have said it was a relative name, a prophetic name, a prefigurative name; a dispensational, a theocratic, theoretic, and a name, all of whose attributes could not be communicated. The meaning of every name Christ bore when He came, was included in it. MESSIAH, the anointed One; here was the same spiritual Being, in a visible form, already called, and anointed by the God-Head to all his future offices. Of Christ, the Greek of Messiah, we read, "The Christ of God" JESUS, so named of the angel, meaning Saviour. "For he shall save his people from their sins." Here was the same Divine Person, ready, not only to save Israel, but Balaam, and Balak also, if they had not only confessed their sins, but entered the holy pale of the great salvation. "A teacher came from God," here He was instructing the Pagan world to profit. "EMMANUEL, which being interpreted, is God with us." God with us! this is the vision of the Old Testament, and the New; the vision in this history of Balak, and Balaam; let us see Him for our consolation, for our soul's health and strength in the house of our pilgrimage. "God with us," it is what I have endeavoured to show. "Lo, I am with you alway, even unto the end of the world."

Oh, reader, lean upon this staff in the darkest night, in the most perfect day. JEHOVAH, and CHRIST, one. Christian, go forward! He is to you all that He was to Israel in the plains of Moab. "The same yesterday, to-day, and for ever," but ever beware, lest ye, being led away with the error of the wicked, fall from your own stedfastness. This glorious vision, and the sequel of the history, both bid us beware; let us still look at both.

In chapter twenty-third we read, Balaam and Balak built seven altars, and offered on every altar a bullock and a ram. "And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the JEHOVAH will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to a high place. And God met Balaam.

"And the JEHOVAH put a word in Balaam's mouth. . . How shall I curse, whom God hath not cursed? or how shall I defy, whom the JEHOVAH hath not defied."

Balak then brought Balaam to the top of Pisgah, and built there seven altars, and offered a bullock and a ram on every altar.

"And Balaam said unto Balak, Stand here by thy burnt offering, while I meet JEHOVAH yonder.

"And the JEHOVAH met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus . . .

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make

it good ?" It will be seen in a moment that this was spoken with reference to the great everlasting covenant with man. "By myself have I sworn, saith the JEHOVAH . . . That in blessing I will bless thee . . . And in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 16—18). "To be a God unto thee, and to thy seed after thee" (xvii. 7). God could not retract, He could not break his oath, He could not lie, He could not repent of covenant mercy. "Hath he said, and shall he not do it?" He might correct, "Whom the JEHOVAH loveth, he chasteneth, and *scourgeth* every one whom he receiveth," but He could not curse, the curse was gone. "Christ hath redeemed us from the curse of the law, being made a curse for us." We must remember Balaam had gone to inquire of JEHOVAH, to ask his permission to curse; it was the wrong Person to go to. What a strange paradox is man, he can perform propitiatory service, with cursing in his heart. Oh let us worship God, that "in him is no variableness, or shadow of change," that salvation stands in Christ; He has satisfied the demand of justice, and He cannot curse.

"Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the JEHOVAH his GOD *is with him*, and the shout of a king is among them." What a stretch of Gospel truth is here, the human family is blessed, and neither Satan or his agents can reverse it. God does not see sin to curse because of it, only to root up and to destroy by his Spirit. "I have blotted out, as a thick cloud thy transgressions,

and, as a cloud, thy sins: return unto me, for I have redeemed thee.

"Sing, O ye heavens, for the JEHOVAH hath done it; shout ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein" (Isa. xliv.). And hence the beatitude seen in these chapters; a people absolutely blessed, under the reign of grace, under the canopy of Divine love, in glory. We should more realize this state, this truth, if we did we should be at rest, undisturbed by the surging billows of time, undismayed at Satan, unalarmed at death. "The JEHOVAH my GOD is with him."

Still Balak thought to prevail. "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence." There again they built seven altars, and offered a bullock and a ram on every altar. Balaam had said before, "There is no enchantment against Jacob, neither is there any divination against Israel." And so now we read, "When Balaam saw that it pleased the JEHOVAH to bless Israel, he went not, as at other times, to seek for enchantments." What a profane mixture of the religion of JEHOVAH with devils! "He set his face toward the wilderness," to contemplate once more the holy people in their glorious beatitude; and then he spake again by the ever-striving Spirit, "The Spirit of God came upon him" (xxiv. 2). "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

"As the valleys are they spread forth, as the garden by the rivers' side, as the trees of lign aloes which the JEHOVAH hath planted, and as cedar trees beside the waters."

"He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

"And Balak's anger was kindled against Balaam, and he smote his hands together." If we here consider Balak as a type of "the prince of this world," and Balaam as a type of his base paramour, a spurious Church, we see in them the long line of the world's history; the Pharaohs with their priestly order of magicians, sorcerers, and enchanters. The Nebuchadnezzars with all their idolatrous objects of worship. The Romans with their pagan gods. Rome, with MYSTERY on her brow. Oh mystery! mystery! Who can fathom "the depths of Satan"? There is nothing we have so much to fear as fornication with this leaven of hell. It is so deceptive in its colouring and forms, who can escape it?

"Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore, now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the JEHOVAH hath kept thee back from honour.

"And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of JEHOVAH, to do either good or bad of mine own mind, but what JEHOVAH saith, that will I speak?

"And now, behold, I go unto my people. Come, therefore, and I will advertise thee what this people shall do to thy people in the latter days . . .

"I shall see him, but not now; I shall behold him, but not now; there shall come a star out of Jacob, and a sceptre shall rise out of Israel . . . Out of Jacob shall come he that shall have dominion." And so the star came, "We have seen his star in the east, and are come to worship him." And still it shines as benignly as ever, as gloriously as it did upon the plains of Moab, "I am the bright and morning star," and still it will shine, era after era, till all be infolded in the everlasting covenant of a Father's love. The kingdom of Satan must fall, as the dominion of Christ extends, "Alas! who shall live when God doeth this!"

But we must leave this "land Beulah," this glorious beatitude of the real state of the elect of God; and descend again to the mixed multitude; to the field of this world of spiritual conflict. But if Israel were thus under the benediction of heaven, the canopy of special grace, the shadow of the Almighty, the cloud of JEHOVAH'S presence, why left to present to the world the melancholy picture presented to us in the next chapter? Why did not a Father's love protect them from such gross sin, from the wiles of the destroyer? It was Satan in Balaam and in Balak, who was working for their destruction; he could not curse, he could not annul the word of a covenant-keeping God, to counteract it; but God did, and does often suffer him to ensnare, to convince them of sin, and to teach them the doctrine of grace in all its infiniteness and absoluteness. But when His grace is in its fullest exercise, as it was upon the plains of Moab, He does expect reciprocation from His people; filial love and fear, decision, diligence, dutiful obedience, intelligent

service. He often does proportion our trials to our faith and knowledge. And after such a revelation of Himself in his covenant character; of the glory of His kingdom; Israel should have been holy, circumspect, prayerful, and in spiritual communion with their ever-present JEHOVAH and Saviour. They should have been upon the watchtower of survey; reconnoitring their quarters, and the enemy's camp; strengthening the ramparts of their holy city. If they had been all this, the enemy could not have advanced near enough to assault, and to commit such deadly slaughter. Let us ever be on our guard against Satan in individuals, and when we detect him, to be very cautious, and never leave the feet of our great spiritual Deliverer till He has delivered us from him, or some dreadful fall may come of it, as in this history.

We read, "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab," and not content with so foul a sin, they fell to a worse still, "And they," the daughters of Moab, "called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods."

"And Israel joined himself unto Baal-peor; and the anger of JEHOVAH was kindled against Israel." Balak and his people were rank idolaters; what had he to do with seven altars, and a bullock and a ram on every altar? It was an assumed form; and if he could not elicit spiritual fornication by conceding to their form of worship, he could succeed by beguiling them, first to sin, and then to the worship of his gods. And we are told Balaam taught Balak to do this, and his

teaching is called, "The doctrine of Balaam" (Rev. ii. 14). Our Saviour said, "Beware of the *leaven* of the Pharisees and Sadducees." Oh, what leaven have we not to beware of! Of the leaven of false doctrines, of sin, of "The Prince of this world," perhaps the most subtle and seductive of all; it is this that is more undermining the kingdom of God, than all beside; the young, the virtuous, the unsuspecting, the otherwise well instructed teachers, and men of God, are all seduced by it. Suffice it to say, it is the leaven of Satan in whatever form, Balaam and Balak were his agents; and this history of chapter xxv. is enough to make every sincere believer tremble, even for the true Israel in the land of Beulah; JEHOVAH will not rest till the old leaven be purged out. "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." My dear reader, there is an antidote to this leaven, to this doctrine in its multifarious forms; the doctrine of the Gospel, the doctrine of Christ" (Matt. xiii. 33), and it is the only antidote; its only submerging principle. I am sure if we would realize the truth of JEHOVAH *with us*, as revealed to us in this vision on the plains of Moab; of Christ *with us*, as He told us He ever should be; we could not fall into the spiritual desertion and spiritual fornication of this chapter. We are in the territory of the enemy, of the Moabites, and the Canaanites, passing through it, but if we are sober, vigilant, ever watchful, and ever prayerful, God will protect us, "He that dwelleth in the secret place of

the Most High, shall abide under the shadow of the Almighty" (Ps. xci. 1). But if He suffer any one of His dear children to fall, He has said, "Restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." David said, "He restoreth my soul," and He has said, the bond of spiritual union with Himself can never be broken, "Turn, O backsliding children, saith JEHOVAH; for I am married unto you."

CHAPTER VIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

" Blessed be the JEHOVAH GOD of Israel from everlasting, and to everlasting. Amen, and Amen."—Ps. xli. 13.

WE have heard the fiat of JEHOVAH to Moses: "Get thee into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered" (Numb. xxvii. 12).

"And I besought the JEHOVAH at that time, saying,

"O JEHOVAH GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

"I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon.

"But the JEHOVAH was wroth with me for your sakes, and would not hear me: and the JEHOVAH said unto me, Let it suffice thee; speak no more unto me of this matter" (Deut. iii. 23). We have only to

connect this with Rev. i. 18 to see that JEHOVAH was Christ; that the God in Christ, was the God in the name JEHOVAH. He only had power over life and death; He only emerged from the realm of the dead, to have power over it evermore. He passed the sentence of death upon Moses, appointed the time and the place in which he should die; was inexorable to all entreaty; the great lawgiver and leader of Israel was to die without the promised land. The great circumstance, the inexorable sentence, proclaimed the law nugatory to salvation, powerless to bring us to glory. But the Law was by no means made void by the Divine declaration. Moses before his death must rehearse it before all the people; and this is the meaning of the name of the last book of the Pentateuch, Deuteronomy, the second Law. Moses took a survey of the past, reminded the people of all the way by which they had been led. Like Jacob, he might have said, "Few and evil have the days of my life been." Life lay in the past; death, and, to some extent, a dark unknown, in the future; and hence his tone was mellowed, and his soul often melted to sublime pathos. Let us read the sacred scroll.

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea. . . .

"There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea" (Deut. i.). Kadesh-barnea was upon the very borders of Canaan (i. 19—21). And thus we see God could have led them there in eleven days by the way of Mount Seir; but instead of this He led them about in the wilderness for forty years to try them and to prove them, till not one,

save Joshua and Caleb, entered Canaan. What watchfulness and clearing of ourselves should this work in us, that our bodies, souls, and spirits may be sanctified, our course finished, and our souls saved. Let us not murmur if we are in the wilderness forty years; eleven days suffice us to lay hold of eternal life; "This day shalt thou be with me in paradise."

"And it came to pass in the fortieth year . . . that Moses spake unto the children of Israel, according unto all that JEHOVAH had given him in commandment unto them." Note here, Moses repeats what JEHOVAH had before said, the form of expression is entirely changed, it is no more: "The JEHOVAH spake unto Moses," not once that I know of throughout the book does He say any new thing, till in the last chapter we read, "The JEHOVAH said unto him, This is the land which I sware unto Abraham, and Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." No, in this book Moses surveys the past, recounts the mercies, the miracles of grace of JEHOVAH, and rehearses the Law; but no further communication from heaven is heard.

"Behold, I have set the land before you: go in and possess the land which the JEHOVAH sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

"JEHOVAH your GOD hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude," referring to the Divine promise of the covenant (Gen. xxii. 17). How beautiful and consolatory it is thus to go back to the foundations of the faith, to the

original document of our Divinely-guaranteed rights and privileges, "If the foundations be removed, what shall the righteous do"?

"The JEHOVAH GOD of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you. . . .

"Behold, the JEHOVAH thy GOD hath set the land before thee: go up and possess it, as the JEHOVAH GOD of thy fathers hath said unto thee; fear not, neither be discouraged. . . .

"The JEHOVAH your GOD which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes;

"And in the wilderness, where thou hast seen how that the JEHOVAH thy GOD bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place.

"Yet in this thing ye did not believe the JEHOVAH your GOD,

"Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.

"And the JEHOVAH heard the voice of your words, and was wrath, and sware, saying,

"Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb; he shall see it . . .

"Also the JEHOVAH was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua, the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

"But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea . . .

"And ye returned and wept before the JEHOVAH; but the JEHOVAH would not hearken to your voice, nor give ear unto you.

"So ye abode in Kadesh many days, according unto the days that ye abode there (chapter i.).

"The JEHOVAH was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the JEHOVAH thy GOD giveth thee for an inheritance:

"But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land" (iv. 21). A great doctrine breaks upon us here, the doctrine of sanctification; Moses tells us himself Aaron and all the people were driven back into the wilderness for forty years; and that with the certain knowledge that not one of them all, save Joshua and Caleb, should enter Canaan, even when they again gained its borders. "Turn you, and take your journey into the wilderness by the way of the Red Sea." Oh, most severe, inexorable sentence! Oh, most inflexible Judge! We have no written history at all of those forty years. "The children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor" (Num. xx. 22). But of the daily journeyings in the vast howling wilderness, we know very little. Aaron died there; and Moses, when he had resigned the keys of office, and duly inaugurated his successor. Was that sentence the judgment of the Judge? Justice? or was it the wise decision of a parent? of "the JEHOVAH"? We have the answer. "This is the will of God, even

your sanctification." His longsuffering is salvation. And hence the forty years of hallowed memory; I repeat the sacred halo thrown around the silent past. The sacred writers refer to that period (Exod. xvi. 35; Num. xiv. 33—34; Deut. ii. 7, viii. 2—4; Josh. v. 6; Ps. xcv. 10; Amos ii. 10, v. 25; Acts vii. 36; Heb. iii. 9—17). "The JEHOVAH thy GOD knoweth thy walking through this great wilderness: these forty years the JEHOVAH thy GOD hath been *with thee*; thou hast lacked nothing." "In fire by night, and in a cloud by day," but no journal of events; the silence is more solemn than would have been the record. But one thing we gather, that the name JEHOVAH, added to all its other meanings, was also a paternal name; the Everlasting Father was Incarnate in it, even as He was in Christ. "I and my Father are one. I ascend to my Father and your Father." The Father was *with* His people in the wilderness, therefore they could want nothing, they need fear nothing; all was as stable as the eternal Throne; He was leading them by a right way to a city of habitation. If God does not give us what we want, it is because He has something better in store. It was the people's sanctification and eternal glorification He had in store. "Of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, He that glorieth, let him glory in JEHOVAH" (1 Cor. i. 30). If it had not been the eternal purpose of God to sanctify the ancient people, even as He had already redeemed them by "the Word," He would not have driven them back into the wilderness; they would not have "abode in

Kadesh many days," but as He had set them apart to be a holy people, to be prepared to dwell *with* Him for ever; He must himself discipline them in the wilderness for their heavenly Canaan. Woe be to those who have no such discipline; who are at ease, and shining gorgeously in the glory of this world; the eternal city never can be theirs; their glory must set in darkness. "Whom the JEHOVAH loveth, he chasteneth, and *scourgeth* everyone who he receiveth." This was why the people must turn back into the wilderness; why they must abide in Kadesh many days. The murmurings of many, their unsanctified tempers, and perverse spirits necessitate this discipline; but blessed are those who, like Joshua and Caleb, have in them the Spirit of God and Christ, "Because he had another Spirit with him," who fear no spiritual giants, but are counted worthy to be leaders in the spiritual conflict; leaders of the people into the heavenly Canaan. This history is always before us, and the voice of it as audible to-day as it was to the ancient people; the command of God the same, "encourage him," and I believe now, with all the temporal means of England at our disposal, if the spiritual body within her were to institute a great Gospel commission, the enemy might be taken and the world saved. The present efforts are not adequate to the need; there must be a combined force, and help brought from heaven. Why will she be driven back into the wilderness, why any longer abide in Kadesh?

But by this history we are not only instructed in the doctrine of sanctification; but the doctrine of Predestination is also explained by it. "We know that all things work together for good to them that love God,

to them who are the called according to his purpose.

"For whom He did *foreknow* He also did predestinate *to be conformed to the image of His Son.*

Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. viii. 29). The mystery of Predestination is explained by the Omniscience of God, *Whom he did foreknow* He foreordained to be sanctified; or to become of one spirit with Christ. It does not say, Whom he predestinated to salvation; He preordained all to salvation; but He foreknew who would accept it; and by virtue of that foreknowledge, He calls, justifies, sanctifies, and glorifies. As I have said, predestinated them to this holy state, to be fit subjects of his kingdom; to be like Christ. God never predestinated one to salvation and one to damnation; but He foreknew who would receive Christ; and to them He gives power, or his own Spirit to become the sons of God. This was the secret of that decision of parental love, that drove the adopted family back into the wilderness, to abide many days in Kadesh; it was not the inexorable sentence of an angry God; but the fiat of the JEHOVAH, who had predestinated them to holiness. Let us hear the testimony of the chastened one, to the faithfulness of the great Father of the family; although my reader would do better to read this sublime book connectedly for himself.

"The JEHOVAH thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the JEHO-

VAH thy God hath been *with thee;* thou hast lacked nothing.

"And the space which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the JEHOVAH sware unto them." The Kadesh-barnea here spoken of was on the borders of Canaan, the place from which they were driven back (Deut. i. 19—21); and Moses says it was thirty-eight years from that time till they came again to the brook Zered. After they had again returned to this point "The JEHOVAH gave them many famous victories, as recorded in the third chapter, to show them what He would do in Canaan. "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heavens, who shall hear report of thee and shall tremble, and be in anguish, because of thee" (ii. 25). It was these victories over Sihon, King of the Amorites, and Og, King of Bashan, that urged Moses once more to plead to pass over Jordan. "I commanded Joshua at that time, saying, Thine eyes have seen all that the JEHOVAH your GOD hath done unto these two kings; so shall the JEHOVAH do unto all the kingdoms whither thou passest. Ye shall not fear them: for the JEHOVAH your GOD he shall fight for you.

"And I besought the JEHOVAH, at that time, saying,

"O JEHOVAH GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what

GOD is there in heaven or in earth that can do according to thy works, and according to thy might?

"I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. . . . Let it suffice thee; speak no more unto me of this matter" (iii. 21—27). Thus was Moses stripped of every vestige of self-righteousness; perhaps if he had not been thus unfledged, he might have trusted to his obedience to that Law he loved so much, instead of his soul taking hold of the great name JEHOVAH, as it did; feeling like David, there was something in it to sustain the soul, through the dark waters of the Jordan of death into the heavenly Canaan.

"I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land.

"Take heed unto yourselves, lest ye forget the covenant of the JEHOVAH your GOD, which He made with you. . . . For the JEHOVAH thy GOD is a consuming fire, even a jealous GOD. . . . .

"The JEHOVAH is a merciful GOD; He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there hath been any such thing as this great thing is, or hath been heard like it?

"Did people ever hear the voice of GOD speaking out of the midst of the fire, as thou hast heard, and live?

"Hath GOD assayed to go and take him a nation

from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the JEHOVAH your GOD did for you in Egypt before your eyes?" I am thus extracting this to show that the religion of JEHOVAH, of the Bible, is from heaven; a thing of deep experience, of spiritual joys and conflicts that nothing but the Eternal Spirit can produce. It is not of the letter, of a theory only, it is of God.

"Unto thee it was showed, that thou mightest know that the JEHOVAH He is GOD; there is none else beside Him.

"*Out of heaven* He made thee to hear his voice, that He might instruct thee; and upon earth He showed thee his great fire: and thou heardest his words out of the midst of the fire" (iv.). We cannot read these writings of Moses without knowing there was a real presence with Israel, and that they knew that Being to be God. Mysterious as that presence was to them, in the burning bush, in the pillar of fire and of cloud; in the tabernacle it did prefigure Christ, God in the flesh; and therefore Christ was God. They knew the name JEHOVAH in that relative sense, and that knowledge made all things easy to them. They saw Christ in the future, we see Him in the past; and we know that although the visible form has passed away He is still with us as He was with them. They could never lose the remembrance of Him in the fire, that represented Him with them in their affliction in Egypt. And so in all ages his people may have greater and severer trials than others; the world around may be a wreck and

ruin to them, but they know that JEHOVAH in his threefold character is with them, to strengthen, to deliver, and to save. Without this anchor of our souls we should be helpless, hopeless, in despair, wrecked, and lost; but with it all the powers of hell cannot harm us. Moses found this to be so after the sentence of death had been passed upon him; he anchored upon the great name afresh; and it sustained him in death, in the realm of glory; and brought him to the Mount of Transfiguration.

In the fifth chapter, we read of Moses calling all Israel together to confirm to them the law given at Horeb. And let it be noted that he confirmed it under the same auspices of the Gospel, and of mercy, as with which it was given. "The JEHOVAH talked with you face to face in the mount out of the midst of the fire.

"I stood between the JEHOVAH and you at that time, to show you the word of the JEHOVAH: for ye were afraid by reason of the fire, and went not up into the mount, saying,

"I am the JEHOVAH thy GOD, which brought thee out of the land of Egypt. . . .

"Behold, the JEHOVAH our GOD hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that GOD doth talk with man, and he liveth. . . .

"Hear, O Israel: the JEHOVAH our GOD is one JEHOVAH." The distinction and the oneness of this name JEHOVAH with the name GOD, must strike every reflective reader; the Second Person of the Holy Trinity, in his relative character; and in the unity of

the Godhead is most clearly revealed. And it is consolatory to see Him with humanity throughout the journey of life.

"Thou shalt love the JEHOVAH thy GOD with all thy heart, and with all thy soul, and with all thy might." Our Saviour's quotation of these words to the Pharisees, followed as it was by his puzzling question to them concerning the Christ, was remarkable: "Whose son is he? They say unto Him, The Son of David.

"He saith unto them, How then doth David in spirit call Him JEHOVAH, saying,

"The JEHOVAH said unto my JEHOVAH, Sit thou on my right hand, till I make thine enemies thy footstool?

"If David then call Him JEHOVAH, how is He his Son?" Here is the simple solution of the question. The Son of David was JEHOVAH, GOD—God and man, that which the Pharisees could not see, *would* not see.

"And no man was able to answer him a word, neither *durst* any one of them from that day forth ask him any more questions" (Matt. xxii. 37). This is just what I want my reader to realize in all its clearness and certainty, that God in JEHOVAH, and God in Christ, is the same Being; and that He is with the human family throughout all ages. This belief will carry us through every difficulty.

"These words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Then Moses went on to say when they came into the promised land, and had eaten, and were full, "Then beware lest thou forget the JEHOVAH." "The JEHOVAH thy GOD is a jealous God among you" (chap. vi.). Thus we see how the Divine Law goes hand in hand with the Gospel, they cannot be separated. God has not only made a full and free satisfaction for the sins of the whole world; but He is with us, that we may grow like Him.

"Thou art an holy people unto the JEHOVAH thy GOD: the JEHOVAH thy GOD hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

"The JEHOVAH did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people:

"But because the JEHOVAH loved you, and because he would keep the oath which he had sworn unto your fathers, hath the JEHOVAH brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt.

"Know therefore that the JEHOVAH thy GOD, he is GOD, the faithful GOD, which keepeth covenant and mercy with them that love him and keep his Commandments to a thousand generations" (chap. vii.). We should notice here how truly the Jewish Church was a missionary, an agent sent from God to give light to the world, as the Church is in all ages. He is the God and Father of all the families of the earth; He could

not be partial, but for a purpose of infinite love to all. "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. v. 14). JEHOVAH was saying by Moses, just what He said here by St. Matthew, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The world was looking on, the world is ever looking on, and we should be true and faithful to Him who has called us. I believe this Divine system of ethics was seen like the glorious sun in the firmament over the whole world. I believe whatever was good in the system of morals taught in Persia by Zoroaster, was taken from the Books of Moses, however his school may have ignored all knowledge of them. And so of the moral system of Buddha, I believe whatever was good in it, was taken from the laws of the Divine government: corruption and perverts crept in, or rather the pure doctrine of heaven was never received; schools never acknowledge the true origin of their schools; but I believe learned and Divinely-appointed men, took some of the pure leaven, and laid it in the meal of nations; although it was overlaid with fearful heresy: and hence those moral systems we can but admire, even in those corrupt systems of religion. We see them in the writings of the philosophers of Greece; noble, attractive, and worthy of preservation and study, during more than two thousand years. Also in the philosophy of Rome, those emanations of wisdom were not indigenous to the soil, but emitted from the Source of Light. The Mosiac Law is an orb of Divine effulgence, and happy those who live

within its circle, and happy, too, would it be for the Christian Church, if she were to take up the work of enlightenment, and proclaim Christ the Saviour to those partly enlightened communities; Christ the alone author of morality. The Law was given under the name JEHOVAH; of the Holy Trinity; of Christ to fulfil it; and of His Spirit to fulfil it in us. "Love is the fulfilling of the law."

"Thou shalt remember all the way which the JEHOVAH thy GOD led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of JEHOVAH doth man live" (viii. chapter). The manna was a type of the spiritual sustenance for the soul; and hence our Saviour's prompt answer to the Tempter by a reference to this passage, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). And again how marvellously did He explain that Spiritual sustenance (John vi.). Do we know what it is, and live by it; or are we wholly animal? "I have meat to eat that ye know not of."

"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the JEHOVAH thy GOD chasteneth thee. . . .

"The JEHOVAH thy GOD bringeth thee into a

good land. . . When thou hast eaten and art full, then thou shalt bless the JEHOVAH thy GOD for the good land which he hath given thee.

"Beware that thou forget not the JEHOVAH thy GOD. . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein. . . . then thine heart be lifted up, and thou forget the JEHOVAH, which brought thee forth out of the land of Egypt. Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: who brought thee forth water out of the rock of flint." How salutary were these injunctions! We see in them the wisdom, and experience of a veteran in the conflicts of life; the foresight of a prophet, the truth of a man inspired by the Spirit of God.

The ninth chapter is sublime in Divine pathos. It is almost profane to mutilate by extract; but I would exhibit the sanctified spirit of the Teacher as he neared glory. The Divine intention had not been lost upon him.

"Hear, O Israel: Thou art to pass over Jordan this day. . . Understand, therefore, this day, that the JEHOVAH thy GOD is he which goeth over before thee. . . . Remember, and forget not how thou provokedst the JEHOVAH thy GOD to wrath in the wilderness. . . Also in Horeb ye provoked the JEHOVAH to wrath. . . When I was gone up into the mount to receive the tables of stone, the tables of the Covenant which the JEHOVAH made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water."

And again Moses said, because of the molten calf the people had made, "I fell down before the JEHOVAH, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the JEHOVAH, to provoke him to anger." . . .

And again in the twenty-fifth verse, "Thus I fell down before JEHOVAH forty days and forty nights, as I fell down at the first; because JEHOVAH had said he would destroy you.

"I prayed, therefore, unto JEHOVAH, and said, O JEHOVAH GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

"Remember thy servants, Abraham, Isaac, and Jacob." This fact of Moses fasting "forty days and forty nights," was supernatural, a miracle, whether direct or indirect, we do not know. He seems to have been so embalmed in the Divine Presence; or so glorified therein, that he so partook of the Divine nature; that he was sustained thereby. To some extent he partook of the glorified state; of that nature that is self-existing" (John xvii. 21—23). "Their righteousness is of me," saith JEHOVAH. Moses had been stripped of all self-righteousness, of the righteousness of the Law, as of filthy rags; and clothed in the righteousness of God. "This is the name whereby he shall be called, THE JEHOVAH OUR RIGHTEOUSNESS." And of the Church in heaven we read:—"Having the glory of God." But Moses was not only a type of the true Church, he was an eminent type of

the great Head of the Church, "who fasted forty days and forty nights," perhaps not more from miracle than from the fact that He was the self-existing One, the same JEHOVAH who was with Moses on Mount Sinai; and from whom He reflected his glory. And hence the scriptural and beautiful symbols, "THE SUN OF RIGHTEOUSNESS," and the Church, a moon. We must remember, when Moses repeated these things to his people, he was on the border-land of the celestial city, with glory in view. We must not, therefore, think of his being driven back into the wilderness; nor of the Divine refusal to let him enter Canaan when again upon its very borders, as retribution, justice. Oh, no, there are no such words in the Gospel vocabulary; they were the decrees of JEHOVAH, of the everlasting Father, for the perfecting of his faith; for the enlightening of his understanding; and, as we have seen, for his sanctification. "As far as the east is from the west, so far hath he removed our transgressions from us." This is an absolute fact; let this psalm be read (ciii.); our sins are gone; and if faith be perfected, there can be no retribution. If David's faith had been perfected, he would not have sinned; the sin was the consequence of dim vision; and the want of the perfect realization of the presence of JEHOVAH; and the retribution for sin, was for the awakening of his conscience; and for the increase of his faith. Justice made no demand upon him, "The Word" the Creator had met that demand, satisfied justice. Neither should we look upon death as the penalty of sin; it is a change of abode, of estate; an entrance into another economy; the beginning of a new era of existence. "Ye are not as

yet come to the rest and to the inheritance, which the JEHOVAH your GOD giveth you."

In the twelfth chapter, Moses tells the people what they should do when they come into Canaan. "Then there shall be a place which the JEHOVAH your GOD shall choose to cause His name to dwell there. . .

"Ye shall *rejoice before the JEHOVAH your GOD*, ye, and your sons, and your daughters, and your men servants, and your maid servants, and the Levite that is within your gates." The world cannot understand this rejoicing before the Triune God; they will think you light, hypocritical, careless; they moan over their miseries; but can never understand the ever-cheerful countenance and lightheartedness of the believer; and yet our privilege it is, to rejoice before the JEHOVAH our GOD. "He is the health of my countenance, and my GOD."

The eighteenth chapter is a very remarkable one upon the subject of the Hierarchy of God. The mistake of all ages is the same, to substitute a visible system, for the spiritual inheritance. The priests, "all the tribe of Levi," were to have no inheritance with Israel, JEHOVAH is their inheritance." The further expression is remarkable, "They shall eat the offerings of JEHOVAH made by fire, and his inheritance." This was a type of the spiritual sustenance of their office, to be lived upon by themselves, and to be ministered by them to others. The Levitical priesthood did pre-eminently set forth the Eternal Priesthood of Christ, whose function as Head of the Church, is a spiritual function, "after the power of an endless life" (Heb. vii.). As man He lived upon the spiritual food, "I have meat to

eat that ye know not of," and as God, He gave, and ever gives out of His fulness, grace for grace. The type did prefigure the great Antitype. "The JEHOVAH thy GOD hath chosen him out of all thy tribes, to stand to minister in the name of the JEHOVAH, to minister in the name of the JEHOVAH, him and his sons for ever.

"And if a Levite came from any of the gates out of all Israel, where he sojourned, *and came with all the desire of his mind* into the place which the JEHOVAH hath chosen, then he shall minister in the name of the JEHOVAH his GOD, as all his brethren the Levites do, which stand there before the JEHOVAH." This direct call of the Spirit is the qualification for office, the desire of the soul and spirit to do the work of JEHOVAH. No spurious assumption may take the place of the call of God, the call of Christ within. And hence the immediate command concerning familiar spirits; the lesson taught is, "Believe not every spirit, but try the spirits whether they are of God." Many passages explain this subject (Acts xiii. 6, 12, 8, 9, 13, 18, 24). "Thou shalt be perfect with the JEHOVAH thy GOD;" and hence also the immediate reference to the subject of prophecy. Christ and the Holy Ghost can be the alone author of true prophecy (1 Peter i. 11; 2 Peter i. 20.

"The JEHOVAH thy GOD will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Relatively to the humanity of Christ, God did raise Him up, but the spiritual Being was the same as was here spoken of. He who begat, was the same Being as He who was begotten. The human being was the Mediator, and this

was what Moses foretold. "According to all that thou desiredst of the JEHOVAH thy GOD in Horeb in the day of the assembly, saying, Let me not hear again the voice of the JEHOVAH my GOD, neither let me see this great fire any more, that I die not.

"And the JEHOVAH said unto me, They have well *spoken that* which they have spoken." These two words in italics are not in the original; and the passage may therefore be otherwise rendered. The meaning is, they have done well in asking that which they have asked; and the reference was, to Moses as a mediator between GOD and the people: The fire typified the justice of God, but with our Mediator the man Christ Jesus between us and God, justice burns no more. They have well asked that which they have asked.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." How precisely was this prophecy fulfilled! Christ was at once a Prophet, Priest, and King. Moses was a true prophet, the thing followed that he had spoken, but "If the thing follow not, nor come to pass, that is the thing which JEHOVAH hath not spoken."

The twentieth chapter is another revelation of the presence of God with us at all times. The perfect realization of this is necessary to us in our daily walk, that I would plainly set forth the truth as taught in holy Scripture. We do not know the meaning of the word Providence, the infinite extent of its meaning. It is not enough to say, that an omniscient God foresaw all our wants, provided all things, and ordered an

economy adapted to our wants; but there is now a daily superintendence over all His creatures; a wise, Divine government under which we live: and I believe this to an extent incomprehensible to us; so that there is not a sin that will not be overruled by Almighty God, to the furtherance of the creature's good. The great type of this truth lay in the power permitted to Satan against Christ, and the glory that followed. "This is your hour, and the power of darkness;" but light and victory were the issue. And so whether in temporal or spiritual conflict, the result to the child of God will ever be the same. He is with us by His Providence, and His grace.

"When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them: for the JEHOVAH thy GOD is *with thee*, which brought thee out of the land of Egypt. . .

"The JEHOVAH your GOD is he that goeth with you, to fight for you against your enemies, to save you.

"What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." What inspiriting words! as I have said, for temporal and spiritual conflict. Let the beautiful little chapter, 1 John i. be read here, and it will be seen how entirely the believer is one with God and God with him. "The life was manifested, and we have seen it," that is, the Eternal Spirit, God, was manifested: "The life," that acts, and thinks in the believer, and sustains him from day to day. "And truly our *fellowship* is with the Father, and with his Son Jesus Christ." The word fel-

lowship means here spiritual communion, spiritual union, intercourse, companionship; and, as referring to the Church, it means a spiritual society, community, all the meaning that the name JEHOVAH was intended to convey. God through the Eternal Word, Christ, is with us; EMMANUEL, God with us. It is this Scriptural knowledge, this revelation of God, of Himself, that sustains the believer, and gives him strength, wisdom, and an enlightened understanding for every conflict; he is not like other men; the world is not his token of distinction, he does not seek it, he does not esteem it; Christianity is his badge of distinction, and God his portion. "What man is there that is fearful and faint-hearted? let him go and return unto his house; lest his brethren's heart faint as well as his heart.

"Thou hast avouched the JEHOVAH this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

"And the JEHOVAH hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments, and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the JEHOVAH thy God, as he hath spoken" (xxvi. 16). Moses then commanded the people, when they came into Canaan, to set up the Tables of the Law according to this covenant of their God, or mutual agreement, "Thou shalt write upon the stones all the words of this law, very plainly. . . . Take heed, and hearken, O Israel; this

day thou art become the people of the JEHOVAH thy God.

"Thou shalt therefore obey the voice of the JEHOVAH thy GOD, and do his commandments and his statutes, which I command thee this day." Moses then proclaimed all the blessings of obedience, and all the curses of disobedience, as recorded in the xxvii. and xxviii. chapters. Thus do we see that the Gospel is the only practical thing in the world; God brought home to us, to work in us, the only true doctrine. And our progress in the Divine life is just in proportion as we are imbued with the spirit of truth, as we receive both; they cannot be separated. I am not teaching a justifying obedience; but an obedience the fruit of the Gospel scheme. "Cursed be he that confirmeth not all the words of this law to do them.

"And all people of the earth shall see that thou art called by the name of JEHOVAH; and they shall be afraid of thee.

"But if thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH thy GOD" (xxviii. 10, 48).

The song of Moses in the xxxii. chapter, written before his death, is mighty in doctrine, and in precept. The name JEHOVAH is the object of his laudation, praise, and worship. With what zeal and earnestness did he speak; no anchor, no other hold for his soul then, but JEHOVAH. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall

distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

"Because I will publish the name of the JEHOVAH: ascribe ye greatness unto our God. He is the Rock, his work is perfect." Isaiah opened his sublime proclamation of JEHOVAH with the same holy zeal, and with the same form of expression. "Who hath believed our doctrine? and to whom is the arm of the JEHOVAH revealed?" (liii.). All the truth of God in JEHOVAH, in CHRIST, is almost too wonderful to receive wholly, absolutely, and for ever; and yet we may do so, it can never disappoint our hopes. St. Paul spoke of the "full assurance of faith" (Heb, x. 22, vi. 11), and of "the full assurance of understanding" (Col. ii. 2; Isa. xxxii. 17). May we know both.

"The beloved of JEHOVAH shall dwell in safety by him; and JEHOVAH shall cover him all the day long, and he shall dwell between his shoulders." If this be compared with Ps. xci. 1, it will be seen that the reference is to JEHOVAH on the mercy-seat in the Holy of Holies; and to those who are called of God to stand before Him there (Heb. x. 19; Ps. lxv. 4).

"Happy art thou, O, Israel: who is like unto thee, O people saved by JEHOVAH, the shield of thy help, and who is the sword of thy excellency!" (xxxiii. 12—29).

We are now come to the end of the wonderful life of Moses. He stands before us a monument of miraculous grace. Let us take one more glance at the great spectacle, and we have done. "The JEHOVAH spake unto Moses that selfsame day, saying,

"Get thee up into this mountain, Abarim, unto Mount Nebo, which is in the land of Moab; and behold the land of Canaan, which I give unto the children of Israel for a possession:

"And die in the mount whither thou goest up, and be gathered unto thy people . . .

"Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel" (xxii. 49). "So Moses the servant of the JEHOVAH died there in the land of Moab, according to the word of the JEHOVAH . . . And there arose not a prophet since in Israel like unto Moses, whom the JEHOVAH knew face to face" (xxxiv. 5—10). What is the one great feature of this history as it now presents itself to us? That the great Lawgiver with all his light, and purpose, and privilege, and miraculous mercies, could not be saved by the works of the Law, but by the sovereign grace of the JEHOVAH, whom he knew so well face to face. But why the inexorable sentence? Why must he wander forty years in "that great and terrible wilderness," with the sentence of death passed upon him, with the certain knowledge that he should not enter Canaan? With the words ever sounding in his ears, "Because ye believed me not, to sanctify me in the eyes of the children of Israel" (Num. xx. 12). Why these seemingly hard dealings of the Almighty? Not a word about the murder he had committed eighty years before (Acts vii. 23—30), but because his faith was not *then* perfected; his sanctification not *then* wholly complete. Oh, let us beware, and see to it, that these are being carried on;

Moses must not only lay no claim to the works of the law he enforced; but he must put on the Lord Jesus Christ, as we see him do in this last book by his hold on the great name JEHOVAH; and be wholly sanctified body, soul, and spirit, as we see he was by this last writing. "O that they were wise, that they understood this, *that they would consider their latter end;*" for forty years Moses had his latter end in view, and it melted his soul to holiness. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the JEHOVAH had shut them up" (xxxii. 29). It must have a most salutary effect to consider our latter end; David said the same, "So teach us to number our days, that we may apply our hearts unto wisdom." But God has said to us all, "Thou shalt surely die," and like Moses, during our journey in the wilderness, be it long or short, we should consider our latter end. The intention of life is to fit us for death; the school of life is for the intuition of faith; for the sanctification of the soul; Christianity has done much for the world, and will do more; but perhaps every child of Adam to the end of time will be exercised in this ordeal, whether he profits by it or not. The Millennium period will be under another economy, Satan will be bound; but till then the human family will be in a state militant; and he who turns it to his own spiritual advantage overcomes, and is not overcome of evil; like Moses, will attain to glory. "They have no changes, and therefore they fear not God," said David; but blessed is every man who is a Moses in the wilderness, taught and led by God for the development of his faith, and for the

sanctification of his soul and spirit; and is a Moses in the use he makes of them; who embalmed in the glory of the law lives in Christ.

But there is another thought suggests itself here, which I must notice before closing this chapter. The work of the Third Person in the Holy Trinity. It began at the creation, and as I have said, its operation on the hearts of men is from the beginning to the end of time. But beyond death, and the grave, it will be more glorious than finite mind can grasp, or think. The works of the Creator in their magnitude, universal volume; in their minuteness, adaptation, and glory, are not only marvellous, but perfectly overawing to behold; he must be lost to sense spiritual and natural who does not reflect, and worship the Creator. And then the work of the God-Man in Redemption; in its uniqueness, still greater magnitude and incomprehensibleness, in its spiritual bearing alone, is still more profound, and surrounded with more awfulness to contemplate. But the work of God the Holy Ghost, of God the Restorer, seems to change in aspect, to restore all things; here the work of the Eternal Being will be more glorious, because final, and complete. The resurrection, and the eternal glorification of the saints will be his, "If Jesus had given them rest, then would he not have spoken of another day. There remaineth therefore a rest for the people of God" (Heb. iv.). We do not know whether the body of Moses was raised from the dead, or whether his glorified spirit took some celestial form to appear upon the mount of transfiguration, but there he was glorified; not only a monument of the work of the Creator, and Redeemer, but of God

the Holy Spirit also. "He that sat upon the throne said, Behold, I make all things new. I am Alpha and Omega, the beginning and the end." Moses might have said, Is this the end of my great, my Divine commission, death? this harsh sentence of death, and refusal to enter Canaan? Yes, but stop; as the covenant of the law was made void to him, he was eternally enrolled in the everlasting covenant of grace; as the gate of an earthly paradise closed upon him, the pearly gates of glory opened to him. Ah! stop, and murmur not thou hoary pilgrim, drop the tenement of clay, and the spiritual world is thine, the effulgence of "The Invisible." "The eternal God is thy refuge, and underneath are the everlasting arms" (xxxiii. 27).

CHAPTER IX.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?*

"*And he said, Nay;*" [*this negation is very emphatic, it not only meant no, that cannot be, a plain denial of being with the enemy; not this alone;*] "*but as Captain of the host of JEHOVAH am I now come. He abideth faithful; he cannot deny himself.*

"*And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my JEHOVAH unto his servant?*

"*And the Captain of JEHOVAH'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.*"—JOSH. v. 13, 15.

IT will be seen in a moment that this Being was again "The Angel of the Covenant," the JEHOVAH Jesus Christ in his spiritual nature; although what celestial form He took to prefigure his human nature we do not know. We read, "A man," and so we do in Gen. xxxii. 24. "A body thou hast fitted me" (Heb. x. 5; Ps. xl.

6, 7), that body was begotten by God, and it was as easy for Him to foreshadow the very Christ, as it was to beget Him when the time had come. "The form of the fourth is like the Son of God" (Dan. iii. 25). To the Eternal Being all things exist at the same time, and it was as easy to make the form of the Son appear as it was to make "The Word," eternal, the Oath of the Covenant, God. Christ was emphatically called "The Captain of our salvation," as such He now appeared.

It was the same Being who appeared to Moses in the burning bush, his command was the same, "Draw not nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground" (Exod. iii). The Being was God, for "He said, Moreover, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." And Joshua would not have worshipped any being but God.

We read constantly of the hosts of JEHOVAH. And of JEHOVAH of hosts. The Captain, or leader of the armies of his people. And St. Paul, quoting the words of Isaiah (i. 9), wrote, "Except JEHOVAH of Sabaoth"—or of hosts—"had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. ix. 29). The passage is a striking one, if God had not left a spiritual seed, the hierarchy of God would have been the same as the hierarchy of Satan. We must remember "Joshua was by Jericho" when the Captain of JEHOVAH'S host met him; the assault upon Jericho and the conquest were wholly of

a spiritual character, a type of the fall of the empire of Satan, and of the conquest of Christ over it; and hence this revelation of Himself "by Jericho," the Head of the army of God. If we had not such an army, such a spiritual seed, and such a Head, our earth would be as Sodom, hell. The sword drawn in our Leader's hand was a symbol of "The sword of the Spirit," and of the sword of judgment, "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me."

Moses had prayed for a spiritual successor, "And the JEHOVAH said unto him, Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him" (Num. xxvii. 18). And in Joshua i. we read of JEHOVAH giving him his commission, as He had given Moses his before. "Now after the death of Moses, the servant of the JEHOVAH, it came to pass, that the JEHOVAH spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel . . .

"There shall not one man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

"Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers.

"Only be thou strong and very courageous, that thou

mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the JEHOVAH thy GOD is with thee whithersoever thou goest." What a commision! what a charge! Is it not worthy of a place in every official document, secular, or religious? Courage! Courage! Courage! in every sphere of life! physical, mental, moral, and spiritual courage; the laws of Moses, the laws of Christ, "Unto him ye shall hearken." Oh, if we knew our high estate as "The servants of the JEHOVAH," and do according to His commandments, what might we not accomplish, "Who is he that will harm you, if ye be followers of that which is good?"

Even Rahab might take her part in this spiritual conflict as recorded in chap. ii. Her stratagem and prompt action saved her, and all her father's house. "The JEHOVAH your GOD, he is God in heaven above, and in earth beneath" (ii. 11). "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi.). What elements are in that holy war, how inspiring, and soul-inspiriting are the Scriptures of truth.

Chapters iii. and iv. are full of instruction upon one of the most fundamental doctrines of Scripture, justification by faith, or an imputed righteousness. I would treat the subject most cautiously, that there may be no presumption of a dead faith on the one hand; and no lack of a justifying living faith on the other hand. I believe in an extraneous righteousness imputed to us by our JEHOVAH and Saviour, Jesus Christ; but I would not teach that we are justified in that *alone*, without the accompanying gift of the Spirit, to accomplish in us personal holiness; this is Scriptural, "Whom he justified, them he also glorified," or clothed in the moral glory of the Spirit of God: the two cannot be separated. "Ye are justified in the name of the JEHOVAH Jesus, and by the Spirit of our God." This comes to pass from the other Scriptural truth, "The *life* of the flesh is in the blood." "It is the blood that maketh an atonement for the soul" (Levit. xvii. 11). When Christ shed his blood for sinners, He made the life of it revertible to the human race. The "wedding garment" is the extraneous righteousness of Christ; but He never imputes it without the gift of the Spirit to make us spiritual beings, and hence holy according to the will of God. And hence this twofold history we are about to examine.

The sacred Ark was made expressly for the tables of the law given to Moses (Exod. xxv.), and hence called "The Ark of the Covenant." It was a type of the law laid up in Christ, to be fulfilled by Him: a perfect obedience to be imputed to all; "Abraham believed God, and it was imputed to him for righteousness." The mercy seat was upon the Ark, and from hence God

could speak to his people in accents of peace and love. When the Ark set forward, Moses said, "Rise up, JEHOVAH, and let thine enemies be scattered."

And when it rested, he said, "Return, O JEHOVAH, unto the many thousands of Israel." It was a symbol of the Divine Presence; of all the attributes of the Godhead engaged to save, "The Ark of thy strength" (Ps. cxxxii. 8). As JEHOVAH covenanted to fulfil the law, the Ark of the Covenant was all this to Israel. And hence the order of their march into the Jordan, and safely through on the other side, "When ye see the Ark of the Covenant of the JEHOVAH your God, then ye shall remove from your place and go after it.

"And Joshua said unto the people, Sanctify yourselves; for to-morrow the JEHOVAH will do wonders among you.

"And the JEHOVAH said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

"Behold the Ark of the Covenant of the JEHOVAH of all the earth passeth over before you into Jordan." Before it the waters divided, and rose up upon an heap, and all the Israelites passed over on dry ground. "The waters of Jordan were cut off before the Ark of the Covenant of the JEHOVAH." He commanded them to take with them twelve stones from the bed of the river, and to raise them up in commemoration of the event; and to name the place Gilgal—revolution of the wheel—all typical of the death unto sin, and of the life unto righteousness; and of revolving

eras in the Church's history. The passage of the Red Sea had the same meaning, and St. Paul said, "Ye were all baptized unto Moses in the cloud and in the sea." "Ye are become dead to the law by the body of Christ; that ye should be married to another, to him who is raised from the dead, *that we should bring forth fruit unto God*" (Rom. vii. 4; Gal. ii. 19). "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our JEHOVAH" (Rom. vi. 11, 2, 8). "Ye are dead, and your life is hid with Christ in God.

"When Christ our life shall appear, then shall ye also appear with him in glory" (Col. iii. 3, 4; Heb. ix. 14). This is the doctrine taught in the ancient history, both of the passage of the Red Sea and of the Jordan; also by the death of Moses and Aaron. But I have said the history is twofold; the law lost nothing of its force; it went along with the people; Moses proclaimed it, rehearsed it; it was Divinely commanded that it ever should be read; Christ read it on the mount, magnified it and made it honourable. It has lost nothing of its force, although there is no such thing as a justifying obedience; "ye are become dead to the law by the body of Christ; that ye should be married to another, to him who is raised from the dead, *that we should bring forth fruit unto God.*" This is the ground we stand upon. The same writer could write, "I rather glory in my infirmities, that the power of Christ may rest upon me. Do we then make void the law through faith? God forbid: yea, we establish the law.". Our justified state received its completion by Christ: but our sanctified state is to be completed by the Third Person of the

Holy Trinity. Relatively to God, they were both alike completed in the council of heaven in a past eternity, before the era of creation; but our sanctification will not receive its completion till the time of the resurrection; under another economy. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18). Christ spake this first of Himself; but I believe He included also the perfected state of his people. In Luke xvi. 16, 17, He skilfully connected the states of the kingdom of God, and the fulfilled Law. "The Law and the Prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it.

"And it is easier for heaven and earth to pass than one tittle of the law to fail;" and thus, as I have said before, the work of God the Holy Ghost in the restitution of all things, will be more glorious than either creation or redemption; because then the work of God will be final and complete. In the sacred pages we track that glory (1 Cor. ii. 9, 10; Rev. xxi.), but of its superiority to our present economy, of its superlativeness, surpassing moral splendour, and spiritual glory, we shall never be able to form the slightest conception, till we are the subjects of the celestial sphere; seeing it could not convey the sentiment, the five senses spiritualized could alone constitute glory. Gilgal—ever revolving eras. Then the manna of the wilderness ceased, "neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

I might here trace on the history of that ark of the covenant (1 Sam. v. 3; iv. 3—7; iii. 3; iv. 11, 17, 22;

2 Sam. vii. 15—24), and show what miracles were wrought before it, all prefiguring the great truth, "Christ the power of God, and the wisdom of God," but I will only turn to it as it will be produced on the great judgment-day. "And the temple of God was opened in heaven,"—in the Holy of Holies, as we have seen it in Exod. xxv. 21, 22: "And there was seen in his temple the ark of his covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. xi. 19). This vision of the Apocalypse is under the *seventh* trumpet. The spiritual conflict is at an end; the judgment is set, and the books were opened, and unbelievers judged by the moral law. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb" (1 Kings vii. 9). Oh! I cannot contemplate that tribunal! "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away" (Rev. xx. 11). Oh, I say, I cannot contemplate a fallen man approaching that judgment-throne in his own righteousness. Two cases present themselves, and we must surrender ourselves to the one or the other. We must accept the stupendous fact; the unique, eternal fact, that Christ did take away the sin of the world; and that our moral glory is alone of Him (xix. 8, 9), or else we must turn to the other alternative, and appear in our own righteousness. Oh, dreadful alternative! From this god-self, from our sinful selves deliver us, "O JEHOVAH GOD ALMIGHTY, which art, and wast, and art to come."

"And I saw the dead, small and great, stand before God; and the books were opened; *and another book*

was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." What is that "book of life?" the volume of the covenant of grace, of "the new covenant," the Bible; for from the time of the Fall, down to the great judgment day, we have this book. "This is my blood of the new covenant, which is shed for many, for the remission of sins" (Matt. xxvi. 28). This covenant in no way annuls the covenant of works, but, as I have shown, confirms it. "He shall confirm the covenant with many." The works of genuine believers will be according to the law of Christ as given on the mount, Christian, as seen in chapter xxv. from verse 31; and so far, all will be judged "according to their works." But faith in the Gospel of Christ, and the gift of the Holy Ghost, can alone beget good works; and therefore the foundation remains sure, un-undermined. "Whosoever was not found written in the book of life was cast into the lake of fire." Oh, "ark of God," go before through life, through the Jordan, and in the final downfall of Satan's empire.

"And the JEHOVAH said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. . . .

"Seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. . . .

"And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout: for the JEHOVAH hath given you the city.

"The wall fell down flat, so that the people went up into the city, every man straight before him, and took the city" (chap. vi.).

This fall of Jericho, like the fall of Babylon, was a type of the final downfall of the empire of Satan, whether we speak of it as relating to individuals, or to the Church. The siege and conquest were wholly of a spiritual nature. If we stop short, as some writers do, and think of Christ only as a temporal Deliverer, we reject Revelation altogether; the temporal history was a type and a revelation of the spiritual and unseen world. The obedience of Christ stands in our stead, and his blood is our propitiation; they must go before us and prevail for us, or we never can vanquish the spiritual foe with them. Although the polluted city be shut up—none venturing to go out or to come in—yet in time they will prevail. As we have seen, the JEHOVAH, "the Captain of the host," in this victory, was the JEHOVAH Jesus Christ, designated by St. Paul "the Captain of our salvation," identifies Him to be the same; and with Him for our Champion and Head we cannot fail. But let us pause here for a moment to survey the hold of the soul of these ancients of Israel upon the name JEHOVAH; it was their rock, their strength, their anchor, their light, their high tower, and their life; it sustained them in every trial, in every difficulty, in every emergency; led them on, however rough and dark might be the way, even to attempt impossibilities, and to succeed; because they knew miracles were at the abeyance of his almighty fiat. "By faith they passed through the Red Sea as by dry land: which the Egyptians essaying to do were drowned.

"By faith the walls of Jericho fell down after they were compassed about seven days.

"By faith the harlot Rahab perished not when she had received the spies with peace" (Heb. xi.). And have we a less strong hold? less strength, less effulgence? Has not the celestial luminary, "the Sun of Righteousness," burst forth with a tenfold radiance? We still pray for those in darkness, "Let there be light," but why do we not take the higher ground, and proclaim trumpet-tongued Christ's own proclamation, "I am the light of the world," that all with the eye of faith may behold the glory? Have we less inspiriting incentives, less life to animate? "The life was manifested, and we have seen it." God stands before us revealed, both in His Word, and in Christ; His Gospel is the anchor of our soul, both sure and steadfast; and by His grace alone can we pass the Jordan "as by dry land," and overcome Satan in that last conflict. "Thanks be to God, which giveth us the victory through our JEHOVAH Jesus Christ."

The history of Achan, coming in as it does in the next chapter, is a very remarkable one, as it is a link in the two parallel lines of Scripture, faith, and obedience. Grace may not be abused. If God chooses an individual or a people it is that they may sanctify and glorify Him. There was sin in the camp of Israel; it was not with Joshua, he was not the author of it, but he must suffer defeat till it was put away; JEHOVAH was pacified, and gave him Ai also. But we do well to pause and reflect upon these great beacons of Scripture, obedience and disobedience. Obedience, to be a light to the mariner upon life's dark sea; and disobedience, to be

a beacon of fire to warn him of danger. This history of Achan is terrible in the extreme. His sin was covetousness; he had taken of the accursed thing, and JEHOVAH commanded that he, his house, and all that he had should be burned with fire. If we place the obedience of Abraham in the sacrifice of his son in contrast to this we shall see the Divine beacons of light, and darkness. Abraham obeyed, because God had sworn to him that he who should come forth out of his loins should be his heir, and that his seed should be as the stars of heaven for multitude: therefore in his obedience to offer Isaac he never once thought of the impossibility of the case, but simply said, God has promised, and God has commanded, and therefore without a scruple I may obey. Thus his obedience was simply the expression of his faith; they were conjoined; faith and works in their right place; and God commended both, "Because thou hast done this thing, and hast not withheld thy son, thine only son" (Gen. xxii. 16). He believed in the JEHOVAH; and he counted it to him for righteousness (xv. 6). This instance of faith and obedience is three times referred to by the New Testament writers (Rom. iv. 3; Gal. iii. 6; Jas. ii. 23), and both writers were quite right, independently of the seeming discrepancy. "Faith *wrought* with his works." The works were the expression of the fixed faith, that which ever will be. "Without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And Abraham found it to be so, for instead of having to sacrifice his son whom he loved, God taught him the doctrine of substitution; the doctrine of pro-

pitiation by his own beloved Son. Therefore we may not stop short as some do, and say God tested his obedience to teach him self-sacrifice, as an exercise of the mind for the immolation of self, but as a revelation of the faith of Abraham, and of the works that would follow. Then let us ever keep in mind these two beacons of obedience, and disobedience, Abraham and Achan.

I am not going here to notice further the grand subjugations and victories of this Book; suffice it to say, that all the glorious victories of the world in no way come up to them, because they were miraculous, and types of more supernatural triumphs. All that I wish to set forth here is the ever real Presence of JEHOVAH with His people; and that He was the same spiritual Being who wrought redemption in the Lord Jesus Christ. "The same yesterday, to-day, and for ever." He brought His people into Canaan, but we must remember it was only a type of the heavenly Canaan." They might be ejected from hence, dispersed amongst all nations, for "here we have no continuing city, but we seek one to come."

"And it came to pass after these things, that Joshua, the servant of the JEHOVAH, died, being an hundred and ten years old. . . .

"And Israel served the JEHOVAH all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the JEHOVAH that he had done for Israel."

CHAPTER X.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*And the JEHOVAH was with Judah. And the house of Joseph, they also went up against Bethel: and the JEHOVAH was with them.*"—JUDG. i. 19, 22.

"AND the angel of JEHOVAH appeared unto Gideon, and said unto him, The JEHOVAH is with thee, thou mighty man of valour" (vi. 12).

The truth that I would have present to my reader is, that God in, and through Christ, is ever with His people, in a real, special sense; not to be partial to them, but to reveal and to exhibit the doctrine of His grace to the world. No matter what change of Government, what change of form of religious service, what new eras rise and wane, what changes by dispersions, by returns from exile; throughout all ages the same, He is with them, to carry on his Almighty purpose, and to sustain the Church —in the broad sense of that name—in her Divine commission. This is one of the grand features of revelation; and we should intelligently walk with Him, as He abides with us. The vision of Him in the *seven* golden candlesticks is a confirmation, a vivid revelation of this truth (Rev. i. 13—20, ii. 1). We are not worthy that He should come under our roof, but He

is our King, and we are His royal guests. Oh, that we could always comport ourselves as in His presence, and reciprocate His faithfulness. "Faithfulness shall be the girdle of his reins" (Isa. xi. 5). "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

"I will even betroth thee unto me in faithfulness: and thou shalt know the JEHOVAH" (Hos. ii. 19). And this is just what we find, not in these Old Testament histories alone, but in the history of the world. Not with an organized priesthood alone; not with a royal house alone, but with a Moses, Joshua, Caleb, Gideon, Samuel, the mountain ranger, the son of Jesse.

Moses was dead, but the Mosaic economy remained. Joshua was dead, but the people were neither conformed enough to the Divinely instituted service, nor to the Divine laws given to remain long at rest in the inheritance given to them. They asked the JEHOVAH for a leader to go up for them against the Canaanites, "And JEHOVAH said, Judah shall go up. . . . And Judah went up; and the JEHOVAH delivered the Canaanites and the Perizzites into their hand." But in the 2nd chapter we read, "An angel of the JEHOVAH came, and said I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

"And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

"Wherefore I also said, I will not drive them out from

before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." And hence all the conflicts, and distresses, and troubles of this Book. No unfaithfulness in JEHOVAH, but in the people. Thus do we compromise with the world, we cling to it, retain every atom of it that we can, and it becomes thorns in our sides. We should not rest satisfied with those who are making only a benevolent use of their talents and gifts; we must take the higher standard, and cultivate the friendship of those who make a Christian use of them, or such will be thorns in our sides. "These are the nations which the JEHOVAH left, to prove Israel by them" (iii. 1). It was these Canaanites left in the land that give the colouring, or constitute the most prominent feature of this book; the people sinned, were for a time given up to the enemy; when JEHOVAH appeared for them, and raised up for them em nent deliverers; who were Divinely intended to be types of Himself, the great spiritual Deliverer; and this prominent feature was conspicuous in the history of the Jews during this period of the Judges, 339 years. Let us for a moment look at this feature, or phase of Revelation. "There shall come out of Sion the Deliverer" (Rom. xi. 26, 27).

"And the children of Israel did evil in the sight of the JEHOVAH" (ii. 11). "And the children of Israel again did evil in the sight of the JEHOVAH" (iv. 1). This is the burden of the book; and because the enemy was not manfully faced, vanquished, and driven out.

"And the JEHOVAH sold them into the hand of Jabin, king of Canaan, that reigned in Hazor; the captain of whose host was Sisera. . . . And the children of

Israel cried unto JEHOVAH: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel." I need not extract here this startling history, we know it well: "Deborah said unto Barak, Up; for this is the day in which JEHOVAH hath delivered Sisera into thine hand: is not JEHOVAH gone out before thee? . . . And JEHOVAH discomfited Sisera, and all his chariots." This only is what I want to make clear to my reader, that the hold of the soul of the people was on JEHOVAH, on the name in all its depth and latitude; and that thus possessing that hold the faithful and believing could not fail. Solomon said, "The name of the JEHOVAH is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 11). And this is what we see in the song of Deborah and Barak, when the JEHOVAH had delivered Israel from the hand of Sisera; this should ever be the inscription upon our banner, "Because I will publish the name of JEHOVAH: ascribe ye greatness unto our GOD" (Deut. xxxii. 3).

"Then sang Deborah and Barak, saying, Praise ye the JEHOVAH for the avenging of Israel. . . .

"Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the JEHOVAH; I will sing praise to the JEHOVAH GOD of Israel.

"JEHOVAH, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

"The mountains melted from before the JEHOVAH, even that Sinai from before the JEHOVAH GOD of Israel" (v. 1—5). I am only making these extracts to

set forth this relative name, the hold it had upon the people's minds—the hold their souls had upon it.

In the sixth chapter we again read, "And the children of Israel did evil in the sight of the JEHOVAH: and the JEHOVAH delivered them into the hand of Midian seven years." Here is bondage and deliverance; the Captive and the Deliverer. And in this chapter we see an eminent type of the JEHOVAH, Jesus Christ the Head of the Church; and of his Church, his servant, and agent. Gideon was an anointed type of the Christian Church, not of a visible system, but of the whole body of spiritual agents; and if the xii. 14—2 be compared with John xx. 19—21, and xxxiv. and from the 36th verse be compared with the history of the Pentecost, this will be seen.

"Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the JEHOVAH." Was not the true Israel greatly impoverished because of Rome, and did not they cry to JEHOVAH when Christ came and sent the Christian Church to be a great spiritual deliverer from the oppressor—himself her Head as in this chapter? I can never read the first chapter of St. Luke without worshipping God in Christ for the doctrine of grace, for his justice and his real presence with his true people in all ages.

"And it came to pass when the children of Israel cried unto the JEHOVAH because of the Midianites, that the JEHOVAH sent a prophet unto the children of Israel." It will ever be so; God is just and his Fatherhood is universal; while there is oppression, crushing inequality, a lordly rule, one child of God

beneath the chain of hopelessness and despair, He will appear the Deliverer.

"And there came an angel of the JEHOVAH, and sat under an oak which was in Ophrah. . . . And Gideon threshed wheat by the winepress, to hide it from the Midianites.

"And the angel of the JEHOVAH appeared unto him, and said unto him, The JEHOVAH is with thee, thou mighty man of valour." See here how JEHOVAH is the harbinger of himself. How beautiful and glorious his appearing, "the bright and morning Star"!

"And Gideon said unto Him, Oh, my JEHOVAH, if the JEHOVAH be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, Did not the JEHOVAH bring us up from Egypt? But now the JEHOVAH hath forsaken us, and delivered us into the hands of the Midianites." Is not this the cry of the Church under every difficulty? While she sails upon smooth seas she is trustful and hopeful, but let the storm arise, and the sun go down, let darkness close upon her, and she is in despair; how many of the most eminent servants of God have we to prove this: an Elijah, even the spiritual giant; the Baptist, a reed shaken with the wind; the Almighty is always the same.

"And the JEHOVAH looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: *have not I sent thee?*" Still we read, Gideon doubted, and demanded a sign: JEHOVAH was favourable to his request, and accepted his offering by miraculous fire, an answer commonly given under the old economy. Still Gideon was of a

fearful spirit, "When Gideon perceived that he was an Angel of the JEHOVAH, Gideon said, Alas! O JEHOVAH GOD! for because I have seen an Angel of the JEHOVAH face to face.

"And the JEHOVAH said unto him, Peace be unto thee; fear not; thou shalt not die.

"Then Gideon built an altar there unto the JEHOVAH, and called it JEHOVAH-Shalom," JEHOVAH send peace. How profound and real must be the peace that He sends, the name omened peace, "On earth peace." He was called "The Prince of peace," and could say, "In me ye shall have peace." This is not the treacherous peace of the world, it is not the death-sleep of the spiritually dead, it is peace by the blood of Christ.

And thus it was JEHOVAH immediately commanded Gideon to build an altar, and to sacrifice a bullock thereon. The doctrine of Atonement for sin being the only sure ground of peace.

Thus does this covenant name in all its depth of meaning bring heaven to earth; and raises this lost world to the family of God. No other scheme of redemption could have been adequate to the need; in JEHOVAH we are perfect and complete; raised from the death of sin to the life of righteousness.

Gideon required the further signs of the dew upon the fleece; and the dew not on the fleece, but upon all the ground around. This was a type of the Spirit of God upon Israel, "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not" (Hag. ii. 5). And of the Spirit not upon Israel; but on the Christian

Church, for the calling of the Gentile world (Matt. xxi., from verse 33; xxiii. 38, 39). And when we remember how the calling of the Gentile world, and the gift of the Spirit were prophesied of by almost all the Prophets; and how that gift was referred to by Christ Himself, as "The promise of my Father," we do not wonder at the foreshadow of it in this early time. Oh, JEHOVAH, most Holy Trinity, let the dew be upon the fleece; and also upon the ground all around.

In chap. vii. the type of the calling of the Gentile Church is continued. It was God's purpose, and his act to save by the few; to deliver from Satan by the few; by "The sword of the JEHOVAH, and of Gideon." May the Christian Church ever be faithful in the conflict, having her lamps in her left hand, and her trumpets in her right hand.

In chap. ix. there is a remarkable type of the Romish Church in the person of Abimelech; I only refer to it here, to show how known unto God are all His works from the beginning of the world; and how He will deliver His people from every adversary, however disguised, and Satanic they may be.

So wonderfully is the Word of God wrought by the Eternal Spirit, that I believe the history of Jephthah and his daughter in chapter xi. was a type of the immolation of the Christian Church with her Head, after her triumph over the Romish Antichrist. "Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot," Christ was the Son of the true Church, but as a body at the time of His birth, she was unfaithful to her God. Whether the fulfilment of this type be in the past or the future, it matters

little, the Church is one with Him, no momentary obscuration can harm her, it will be but the transit of a body over the disc of the sun; for her transfer to a more glorious sphere; the advent of a new era; and for the more glorious shining manifestation of the Sun of Righteousness from behind the cloud.

The history of the Levite and his concubine in chapter xix. was a type of the final dispersion of the twelve tribes of Israel; corrupt, gross nature was made to represent their spiritual declension, and corruption; but JEHOVAH will yet avenge their cause, and the breach will be healed. "All that saw it said, There was no such deed done, nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds."

The history of Ruth follows immediately this striking history; she was a type of the Christian Church; so that the unbroken chain of history is a marvellous exhibition of the harmony of inspiration; of the long-suffering of God with His people; and of His overruling, Almighty rule in the affairs of men.

But before proceeding with the chain of type, which is as perfect as the history, I must turn back to chapter xiii., where we shall see again the long suffering, and almighty help of JEHOVAH, before He would ever divorce Himself from His people; or suffer them to be overpowered by their enemies; and by the unseen spiritual power that waged war against them.

We read, "And the children of Israel did evil again in the sight of the JEHOVAH; and the JEHOVAH

delivered them into the hands of the Philistines forty years.

"And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

"And the angel of the JEHOVAH appeared unto the woman, and said unto her, Behold now, thou art barren, and beareth not: but thou shalt conceive, and bear a son.

"Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.

"For, lo! thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the land of the Philistines.

"Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told me his name.

"*Then Manoah intreated the JEHOVAH, and said, O my JEHOVAH,* let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born." Without doubt, Manoah went to the Holy of Holies of the Tabernacle to inquire of JEHOVAH there, as it was ordained by Himself His people should do, in every difficulty, or case of importance (Exod. xxv. 22); and he obtained the further direction that he sought. "The angel of JEHOVAH" came again, and instructed

them further concerning the child that should be born. As every mother in Israel, like Eve, fondly hoped to be the mother of the Messiah, it is more than probable, that Manoah's wife, under all the mysterious circumstances, hoped the same. But a strange type must prefigure Him.

"And Manoah said unto the angel of the JEHOVAH, What is thy name, that when thy sayings come to pass, we may do thee honour?

"And the angel of the JEHOVAH said unto him, Why askest thus after my name, seeing it is secret?

"So Manoah took a kid with a meat offering, and offered it upon a rock unto the JEHOVAH: and the angel did wondrously, and Manoah and his wife looked on."

The meaning here is, He whose name was "Wonderful" (Isa. ix. 6) performed a miracle, accepted the sacrifice by miraculous fire. The reference was to the name that had been declared secret, its meaning could not be communicated to mortals; in it relatively to man were heights, and depths, and lengths, and breadths, that the finite mind could not grasp. Omnipotence, love, justice, mercy, light, and wisdom, all engaged to save. All the attributes of the God-Head, all the effulgence of the Eternal Being engaged to save; still the name was ineffable, it could not be uttered, it could not be expressed. Oh, depth of the Almighty, depth of Deity, depth of light, "Which no man can approach unto; whom no man hath seen, or can see: to whom be honour and power, everlasting. Amen."

"And Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from

the altar, that the angel of the JEHOVAH ascended in the flame of the altar. . . .

"And Manoah said unto his wife, We shall surely die, because we have seen God!" They had seen God; and we see how all these histories resolve themselves into the same truth, that the angel of JEHOVAH was JEHOVAH, the Triune GOD. The Divine being who thus appeared was the Second Person in the Holy Trinity, the JEHOVAH JESUS CHRIST, as "the Son of Man" was, when He came. The Prototype, was the antitype. He compiled Revelation, wrought types, instituted the Law and the Prophets; and created Prefigurations of Himself, sometimes "in dark speeches" (Num. xii. 8), as in this case of Samson, but we must read these dark similitudes of the invisible world as given to the darkest ages of the Church, when the spiritual sense was too gross and carnalized to receive the light of life in its direct effulgence. These historical and biographical types fill up the gaps in the ruins of the Divinely-appointed service: still only making the harmony of Revelation complete.

"And the woman bare a son, and called his name Samson"—his sun, or his ministry; meaning, I suppose, a type of the Being of the covenant in some of His offices when He should come. "And the child grew, and the JEHOVAH blessed him.

"And the Spirit of the JEHOVAH began to move him at times in the camp of Dan between Zorah and Eshtoal."

Samson taking a wife of the Philistines, as recorded in chapter xiv., was a type of Christ allying Himself to human nature, for the subjugation of its evil. The same

simile is used throughout Scripture, "The bride, the Lamb's wife" (Rev. xxi. 9; xix. 7). "Samson's father and his mother knew not that it was of the JEHOVAH . . . And the Spirit of the JEHOVAH came mightily upon him. And the Spirit of the JEHOVAH came upon him."

Samson's riddle, "Out of the eater came forth meat, aud out of the strong came forth sweetness," was simply a teaching of the doctrine of Christ, "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" (Isa. vii. 15). "I have meat to eat that ye know not of . . . My meat is to do the will of him that sent me, and to finish his work" (John iv. 32). "Then out of the eater came forth meat," "My flesh is meat indeed, and my blood is drink indeed. The bread of God is he which cometh down from heaven, and giveth life unto the world" (vi. 33, 55). "What is sweeter than honey? And what is stronger than a lion?" "Christ was the lion of the tribe of Judah," in moral, and spiritual courage, and prowess He was so.

I have said the type was given in a dark, gross age of the Church, but in Samson shorn of his strength, without sight, the sport of the populace, and of the enemy; in his supernatural strength, in the destruction of the temple of Dagon; we do see a grand type of the JEHOVAH JESUS CHRIST, who in His weakness of being made sin for us (2 Cor. v. 21), in His obedience, even to the death of the Cross, destroyed for ever the empire of Satan; and gave life to the world. "And Samson called unto the JEHOVAH, and said, O JEHOVAH GOD, remember me, I pray thee, and

strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines . . . And the house fell upon the lords, and upon all the people that were therein." In our Saviour's cry, "My God, my God, why hast thou forsaken me," we see a remarkable instance of His distinct humanity; humanity suffering the penalty of sin; and the hidings of the Father's face; no mediator stood between Him and God; no covenant name to call upon; no ray of light to dispel the gloom; JEHOVAH, who stands by all others, stood not by the dying Representative of our race; the Deity was veiled, but the strong cry, "My God, my God" rent the veil, and the most holy place was opened to Him, and to ourselves for ever; the Father reappeared, "Father into thy hands I commit my Spirit." "It is finished," and the spiritual Philistine was conquered, "That through death he might destroy him that had the power of death, that is, the devil." Here we do see the Godhead, and the distinct humanity of Christ, the One supporting the pillars of redemption; the other representing the human race in One. Then He could say, and it is to us a blessed return of the parental countenance, "I ascend to my Father, and your Father; to my God, and your God." So wherever we turn, whether to the volume of Revelation, or to the volume of Creation, the truth is the same, "Without Christ we have no hope; with him we have no fear."

The history of Ruth, who was one of the most eminent types of the Christian Church, follows this history of the reigns of the judges of Israel; and it should teach us, pointing onward as it did fourteen hundred years, the

omnipresence of JEHOVAH, his omniscience, his omnipotence, and his love for his Church; his supreme guidance and sovereign rule over her. It tells us of his real presence with her throughout all ages. "What nation is there so great, who hath God so nigh unto them, as JEHOVAH our GOD is in all things that we call upon him for," was written under the old dispensation; but now we read, "Ye are made nigh by the blood of Christ." Within that presence we may rest. I leave this chapter, only wishing to exhibit the truth, that this Being, JEHOVAH of the Old Testament, is the same Being as "The Christ of God" of the New Testament.

CHAPTER XI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The JEHOVAH be with you . . . The JEHOVAH bless thee."—RUTH ii. 4.

THIS doctrine of the Eternal Trinity ever with the true Israel, is what I would ever realize most vividly for myself, and exhibit lucidly to my reader. The salutation is serene, full of heavenly mindedness; holy unction is invoked, and it enkindled the response of love, of heaven.

This history of Ruth, a type of the Christian Church, taken into spiritual union with Christ, was given at the time the Judges ruled, as we are told in the first verse of the book. The partly-dispersed and disorganized state of Israel, may have moved the Holy Spirit thus to caution, and to foreshow what the result of declension would be, spiritual divorce and final dispersion. The JEHOVAH here was the same Being who said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the JEHOVAH" (Matt. xxiii. 37). Oh,

let us not reject Christ, nor lose our hold of the august name; that He may remain with us; and that we may never know of his departure or return. The missionary who goes to Israel, must go in the name of Christ, and he will be blessed in his deed.

Naomi represented the Jewish Church—the name meant beautiful; she was beautiful in her youth (Ezek. xvi. 10—19); and hence her touching answer to the inquiry, "Is this Naomi?" when she returned from exile to Bethlehem, her native place, "Call me not Naomi, call me Mara"—bitter—"for the Almighty hath dealt very bitterly with me."

"I went out full, and the JEHOVAH hath brought me home again empty: why then call ye me Naomi, seeing the JEHOVAH hath testified against me, and the Almighty hath afflicted me?" (i. 20). Oh, what a need-be to have to proclaim this of the covenant God, who had guaranteed all grace, and who was ever faithful to his word.

The two daughters-in-law of Naomi, Ruth and Orpah, were types of the Gentile Church, and of the world; of the one called into spiritual union with Christ, and of the other who refused the call. "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

"But Ruth said, Intreat me not to leave thee; for whither thou goest I will go: thy people shall be my people, and thy God my God."

Boaz was a type of Christ, as I have said, instituted by JEHOVAH himself. "Behold, Boaz came from Bethlehem," and so did Christ (Mic. v. 2; Matt. ii. 1). Boaz took Ruth to be his wife. "It hath been fully

shewed me how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

"The JEHOVAH recompense thy work, and a full reward be given thee of the JEHOVAH GOD of Israel, under whose wings thou art come to trust." How beautiful the calling, how marked the separation, how honoured of her God!

"And Naomi said unto her daughter-in-law, Blessed be thou of the JEHOVAH, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen." Let him that is taught of God read the mind of the Spirit in this early type. "The Spirit of Christ" was in the speakers (1 Pet. i. 11). And this is what I would ever hold up to view, the same working, acting, living, moving Being, in the Old Testament, as in the New: "My Father worketh hitherto, and I work."

The history of the redemption of the inheritance of Elimelech in the fourth chapter, is intensely interesting to the believer. Christ has redeemed our world, the lot of our inheritance: our body, soul, and spirit (Rom. viii. 19—23). "Ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i.). And this is what we see in this early type, the nearer kinsman. Nothing in in our native selves could redeem our inheritance, our race, nothing but the life of God laid down for it.

"Ruth the Moabitess, have I *purchased* to be my wife." "Ye are *bought* with a price: therefore glorify

God in your body, and in your spirit, which are God's" (1 Cor. vi. 20; vii. 23). "To raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, ye are witnesses this day." We talk of apostolic succession, but here is spiritual succession Divinely appointed before the institution of the Christian Church. "In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." This is the true succession, and God knows no other (Ps. lxxxix. 29—37).

"And all the people that were in the gate, and the elders, said, We are witnesses. The JEHOVAH make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel.

"And let thy house be like the house of Pharez, whom Tamar bore unto Judah, of the seed which the JEHOVAH shall give thee of this young woman. . . .

"And the woman said unto Naomi, Blessed be the JEHOVAH, which hath not left thee this day without a kinsman, that his name may be famous in Israel." The Christian Church was radically Jewish, so that she was raised up upon the old stock as is here described: and Christ Himself was the Head, and the foundation of the two corporate bodies. Let the last verses of this book be compared with the psalm just referred to, and the truth will be clear. "I am the root and the offspring of David." The JEHOVAH who wrought this historical type, the Creator Almighty, was the JEHOVAH

Jesus Christ, the fulfiller of it, so many ages after. He was to the Christian Church all that Boaz was to Ruth; "a full reward be given thee of the JEHOVAH GOD of Israel, under whose wings thou art come to trust." He was to the Gentile world, and to the stock, or to the faithful of the house of Israel, what Boaz was to Naomi, to her sons, and to Ruth. "Blessed be he of the JEHOVAH, who hath not left off his kindness to the living and to the dead.

"Ye are witness this day, that I have bought all that was Elimelech's. . . Moreover, Ruth, the Moabitess, have I purchased to be my wife, to raise up the name of the dead upon his inheritance. . . Blessed be the JEHOVAH, which hath not left thee this day without a kinsman, that his name may be famous in Israel." Thus, do we see that this JEHOVAH was omniscient, omnipresent, omnipotent, that the past, present, and future, are all alike at once present to him; the Christian economy was as present to Him; "in the days when the Judges ruled," as it was when He fulfilled this early type; as the institution of it is now in the past. He is not only self-existent, but existence; and gives existence to all. What He purposes he fulfils. What He was to be to His people, He ever has been; and what He is to be as Restorer, He is now; all was comprehended in "The Word." The covenant, hell cannot undermine that foundation, it being Christ. Nothing could have been written more expressive of eternal truth than the words of St. Paul, "Jesus Christ, the same yesterday, and to-day, and for ever." We may read, "Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David," "and from David until the

carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ fourteen generations." But of the spiritual nature of Christ there is no genealogy. The Eternal God-Head dwelt in Him, and time is subservient to His purpose.

CHAPTER XII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*And Hannah answered and said . . . I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the JEHOVAH.*" —1 SAM. i. 15.

IT must strike every reflective mind, how JEHOVAH provides for His people throughout all ages; how He goes before them; opens a way for them; and in the darkest moment causes light to break forth and puts new vigour into her constitution. The time of the Judges had passed away, and the service of the Tabernacle was in as corrupt a state as well could be; Eli was an old man, and his sons were the sons of Belial. Hannah was of Mount Ephraim, a woman of bitter trial, pent up within her bosom; but God poured upon her "the spirit of grace and supplication;" and at the yearly sacrifice at Shiloh, she obtained for the Church a gift, a blessing, so incalculable that time can never estimate its value. It was all of grace, for the ever-present JEHOVAH as much raised up Hannah as he did Samuel. "And she vowed a vow, and said, O JEHOVAH of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto JEHO-

VAH all the days of his life, and there shall no razor come upon his head." And when she had received the answer to her prayer, she named the child "Samuel, saying, Because I have asked him of JEHOVAH." The name meant asked of God, or heard of God. And when she took him to Shiloh to consecrate him to God, she said, "The JEHOVAH hath given me my petition which I asked of him: Therefore, also I have lent him to the JEHOVAH; as long as he liveth he shall be lent to the JEHOVAH. And *he* worshipped the JEHOVAH there." A young worshipper, indeed! but "out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies" (Ps. 8).

We do not know in what way Hannah presented herself before the JEHOVAH at Shiloh, nor in what way she had access to Him: we may suppose not as an ordinary worshipper, but rather as one of those privileged beings who were admitted into the visible Presence, to inquire, and to commune with Him there. We read constantly such passages as the following:—"The children of Israel inquired of JEHOVAH (for the ark of the covenant of God was there in those days)" (Judges xx. 23—27).

"David inquired of JEHOVAH, saying, Shall I go up into any of the cities of Judah? and JEHOVAH said unto him, Go up" (2 Sam. ii. 1).

"David inquired of JEHOVAH, saying, Shall I go up to the Philistines? Wilt thou deliver them into mine hand? And JEHOVAH said unto David, Go up" (v. 19—23).

"And when David inquired of JEHOVAH, he said, Thou shalt not go up."

See also the xxi. 1, Abraham, Job, and Elijah, were also amongst the most ancient of those who were thus privileged to stand to inquire, and to plead before JEHOVAH. And I think Hannah may have had some such peculiar access to the Divine Presence. "It came to pass, as she continued praying before the JEHOVAH." And this JEHOVAH was the Lord Jesus Christ of whom we inquire, with whom we plead; save the great, distinct Humanity He afterwards assumed to represent our race, to be obedient to the Law for all, to be the substitute for all; yes, we may commune with Him in our closet, at Shiloh, and He will grant us our petitions.

And then hear Hannah's instinctive appreciation of the great name; her public laudation of it. "My heart rejoiceth in the JEHOVAH; mine horn is exalted in the JEHOVAH: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

"There is none holy as the JEHOVAH: for there is none beside thee: neither is there any rock like our God.

"Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the JEHOVAH is a God of knowledge, and by him actions are weighed.

"The laws of the mighty men are broken, and they that stumbled are girded with strength. . . .

"The JEHOVAH killeth, and maketh alive. . . . He bringeth down to the grave, and bringeth up.

"The JEHOVAH maketh poor and maketh rich: he bringeth low, and lifteth up.

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory:

for the pillars of the earth are the JEHOVAH'S, and he hath set the world upon them.

"He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

"The adversaries of the JEHOVAH shall be broken to pieces; out of heaven shall he thunder upon them: the JEHOVAH shall judge the ends of the earth; *and he shall give strength unto his king, and exalt the horn of his anointed.*" This must have been a direct prophecy of the Messiah, for there was no king in Israel at that time; and Christ was essentially "The anointed One."

The calling of Samuel in chapter iii., and the word of JEHOVAH concerning the house of Eli, are striking facts of Church history; the voice was the voice of the Almighty, who reigns and rules, not only upon the earth, but throughout the vaults of glory. "And the child Samuel ministered unto the JEHOVAH before Eli. And the word of the JEHOVAH was precious in those days; there was no open vision." It means here, that any communication with, or from JEHOVAH, was very precious in those days, because such communications had been withheld, it would seem that not only extraordinary visions had been withheld, as in Gen. xxxii. 1, 2; xxviii. 16, 19; 2 Sam. xxiv. 16; Judg. vi. 11, but that the divinely appointed means of communication were suspended (Exod. xxv. 21, 22), and there seemed cause for this, obedience to the letter of the command had been neglected, for we read, "Ere *the lamp of God* went out in the temple of the JEHOVAH, where the Ark of God was, and Samuel was laid

down to sleep." That "Lamp of God" was a symbol of the Spirit of God, of His light and life to men; and the command in the divine institution of it was, that it should never go out (Exod. xxvii. 20, 21). Thus we see how JEHOVAH can speak by divinely appointed means, or without them.

"The JEHOVAH called Samuel: and he answered, Here am I . . .

"And JEHOVAH called yet again, Samuel.

"Now Samuel did not yet know the JEHOVAH, neither was the word of the JEHOVAH yet revealed unto him." There is a time when the volume of life is not revealed to us; and there is a time when it is revealed to us; and we are transformed and transfigured in its light. We should mark the distinction. We read afterwards Samuel was so illuminated. Blessed are those admitted into the beatific vision; but how profound must be the darkness of those to whom it is said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

"And the JEHOVAH called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the JEHOVAH had called the child . . .

"And the JEHOVAH came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth." Then was given to him the message to give to Eli, of all the evil that should come upon his house; Eli had governed Israel in all affairs civil and religious for the space of forty years; but he was a weak man; weak in the government of his own house, and therefore unfit to rule in

the house of the Lord, "I will raise me up a faithful priest that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk *before mine anointed for ever*" (ii. 35). "And Eli said, It is the JEHOVAH: let him do what seemeth him good.

"And Samuel grew, and the JEHOVAH was with him, and did let none of his words fall to the ground.

"And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the JEHOVAH.

"And the JEHOVAH appeared again in Shiloh: for the JEHOVAH revealed himself to Samuel in Shiloh by the word of the JEHOVAH."

As I have said before, this Divine Being of the Church's history was God in Christ, One Being, save the great distinct humanity; we see Him in the *seven* candlesticks (Rev. i. 13), and we know Him to be the Eternal God, with the Church throughout her terrene course; first in covenant, as "The Word," and then "The Word was made flesh, and dwelt among us." "O come, let us sing unto the JEHOVAH: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

"For the JEHOVAH is a great GOD; And a great King above all gods . . .

"O come, let us worship and fall down: let us kneel before the JEHOVAH our Maker" (Ps. xcv.).

I am not going here to trace "The Ark of God" throughout these books, before which so many miracles were wrought that the Philistines said of it, "God is

come into the camp" (iv. 7); suffice it to say of it that it was a type of the temple of Christ's body, in which was laid up the law of God, to be fulfilled by that holy and distinct humanity, One for all, once for all; and to them who believe God is come into the camp, their strength, their help, their victory; for now God can do all things for us, as though we were the most pure, angelic beings about His throne; He does not see the fallen state of the believer, but Christ in him.

Have I succeeded, or have I failed in setting JEHOVAH, GOD in Christ, before my reader, still a God in covenant with His people; their Head, their Leader, their Guide, light, life, health, peace, sympathizing Friend, elder Brother, nearest Kinsman, Saviour, Emmanuel, God with us? Have I exhibited Him, our Banner, our Righteousness, our only Peace? "A great King above all gods?" Have we seen Israel: a blessed people under His reign and rule? And have we seen the same blessed commonwealth under the Pentecostal unction? Then why, still the same morbid state of mind, the same sentimentalism, the same delusions as when regal corruption first crept into the family of God?

Are we afraid to trust this JEHOVAH? The Almighty Head, who said, "All power is given unto me in heaven and in earth. Lo I am with you alway?" I say, are we afraid to trust him? Do we believe Him to be in very deed, the Being Revelation reveals Him to us, or have we only some indistinct notions concerning God? Is Christ less a Personality, a Sovereign Ruler to the Church now, than He was to Israel? Let us look at the state of the case then and now; and

we shall see how declension and corruption may creep in and exist. I would be most cautious and humble in my opinion, but faithful, believing in my mission.

"And it came to pass, when Samuel was old, that he made his sons judges over Israel. . . .

"And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

"And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

"But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the JEHOVAH.

"And the JEHOVAH said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me that I should not reign over them. . . .

"Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

"And Samuel told all the words of the JEHOVAH unto the people that asked of him a king." I need not extract the remainder of this eighth chapter; Samuel was faithful to set forth to the people the servile social state that should arise, the oppression and the inequality that should be the result of royal government. "And ye shall cry out in that day because of your king which ye shall have chosen you.

"Nevertheless the people refused to obey the voice

of Samuel, and they said, Nay, but we will have a king over us. . . .

"And Samuel heard all the words of the people, and he rehearsed them in the ears of the JEHOVAH.

"And the JEHOVAH said to Samuel, Hearken unto their voice, and make them a king." Is this the Word of God? the Bible? the book? And does it concern us so little that we trample upon its page? Let us look at the subject in all its phases.

"And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

"Ye said unto me, A king shall reign over us, when the JEHOVAH your God was your King.

"Now, therefore, behold the king whom ye have chosen, and whom ye have desired! And, behold, the JEHOVAH hath set a king over you.

"If ye will fear the JEHOVAH, and serve Him, and obey his voice, and not rebel against the commandment of the JEHOVAH, then shall both ye and also the king that reigneth over you continue following the JEHOVAH your GOD:

"But if ye will not obey the voice of the JEHOVAH, but rebel against the commandment of the JEHOVAH, then shall the hand of the JEHOVAH be against you, as it was against your fathers" (xii. 13—15). Perhaps this is the most remarkable part of the history, God's leniency to his people when they had done wickedly in asking a king. Let my reader read to the end of the chapter. Samuel called upon JEHOVAH to send a tempest of thunder and rain that the people might perceive their wickedness in asking a king; JEHOVAH

did so, but with the sure promise of mercy. "The JEHOVAH will not forsake his people for his *great name's sake:* because it hath pleased the JEHOVAH to make you his people." He was compassionate to their sin; He saw the ruined state in which it involved them, and therefore spake again of the grace of the everlasting covenant. "The times of this ignorance God winked at," He was indulgent to it; He could be so in Christ, but with clearer light He commands men to repent. JEHOVAH was essentially "the Word," the Being of the covenant; and when He was made flesh, we find precisely the same leniency, the same mercy to his people's involved, ruined state.. The passage is often quoted in defence of regal government, but the whole of it is not read: "Is it lawful to give tribute to Cæsar or not? . . . Why tempt ye me? bring me a penny, that I may see it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering, said unto them, Render, *therefore,* unto Cæsar the things which be Cæsar's, and unto God the things which be God's" (Luke xx. 25; Mark xii. 14). The current coin of the realm showed that Israel was then subject to Rome; and Christ simply said, since you have so submitted yourselves, pay to Cæsar his due; but He never justified them in their rebellion against Himself. He was compassionate to them in their misery, but told them plainly of the destruction that awaited them. And it was precisely in this sense St. Peter wrote (1 Pet. ii. from the thirteenth verse). Whatever state we are subject to, be no rebel, no seditious person; live in peace; and this is what I would ever most strongly

inculcate. But this in no way proves the purity of states, or that God will not purify them as He will.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

"For this is good and acceptable in the sight of God our Saviour.

"Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii.). All that I would inculcate is, that Christ was our example, and perfect simplicity of life was what He ever taught. An intelligent, active, vigilant government, with as little state and as little temporal display as possible, is what He commands for his spiritual house. "Let your moderation be known unto all men, the JEHOVAH is at hand."

It was this element of temporal regality which God so reprobated; in the life of David it was the canker-worm at the root. It was the pride of life, and the assumption of authority that led him to number his people. "Satan stood up against Israel, and provoked David to number Israel." It was the assumption of his position that led him on to take the little ewe lamb from the bosom of a subject, and to sacrifice the life of a subject. I know JEHOVAH had compassion on his people, and gave them a king like David; but this does not prove that the foundation of that house was of Divine institution. We are told in the strongest language that could have been employed,

that it was not. As a believer David is the most glorious sun in the firmament of the Church, save his Head; but to me it is the most melancholy wreck of human existence to be found in the history of the Church. We must, therefore, look for a course beyond the one of ordinary fallen humanity. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 2).

I would not thus write, if I did not feel how melancholy it is for youth to be so "deceived" (Rev. xx. 10), they have no deep Scriptural knowledge to guide them; they go with the multitude, go as the world goes; make alike friends with all; and God is compassionate; but He often employs severe means to withdraw them to Himself; to dethrone the usurper, and to enthrone Himself. Then let me close this subject of the regal element with David's sublime aspirations, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The JEHOVAH strong and mighty, the JEHOVAH mighty in battle.

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The JEHOVAH of hosts, he is the King of glory" (Ps. xxiv). Should we not be glad to see the earthly and the worldly thus again submerged beneath the great dome of the Church, and her living Head, thus exalted? All that I am teaching is, that I do not think Christ will come, and the Millennium be brought in without some such like

submersion of the creature; and lifting up of the JEHOVAH Jesus Christ to sinners.

In the 2nd Book of Samuel, chapter xxii., there is a psalm of *thanksgiving* of David's for deliverance and blessings, let us see whether he drew down worship for himself, or invoked and lauded the Being of the Covenant, JEHOVAH, Christ.

"And David spake unto the JEHOVAH the words of this song in the day that the JEHOVAH had delivered him out of the hand of all his enemies, and out of the hand of Saul:

"And he said, The JEHOVAH is my rock, and my fortress, and my deliverance; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence.

"I will call on the JEHOVAH, who is worthy to be praised . . .

"In my distress I called upon the JEHOVAH, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears . . .

"Thou art my lamp, O JEHOVAH; and the JEHOVAH will lighten my darkness . . .

"Who is a God, save the JEHOVAH? and who is a rock, save our God? . . .

"The JEHOVAH liveth; and blessed be my rock, and exalted be the rock of my salvation . . .

"I will give thanks unto thee, O JEHOVAH, among the heathen, and I will sing praises unto thy name.

"He is the tower of salvation for his king; and sheweth mercy to his anointed unto David, and to his seed for evermore."

This was said of the spiritual seed of David, as is seen in Psalm lxxxix., from verse 19; of that line of nobles of which Christ said, "I am the root and the offspring of David." The Divine intention of a Church is to set Him forth to the world; and whatever service fails of this, is without its true purpose, "If ye believe in God, believe also in me."

Christ said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

"And call no man your father upon the earth: for one is your Father, which is in heaven.

"Neither be ye called masters: for one is your Master, even Christ.

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. xxiii. 8).

The same principle may be carried out into all grades of being; position involves responsibility; account must be rendered of stewardship, of whatever nature it may be. Nowhere do we see this more than in the fall of the royal house of Israel and Judah. Great authority had been assumed; and great long-suffering and grace had been vouchsafed. In the 2 Kings xx., we see the downfall of the royal house, more sudden and certain than had been its elevation. We read, "In those days was Hezekiah sick unto death," and the Prophet Isaiah came to him with the message, "Thus saith the JEHOVAH, Set thine house in order, for thou shalt die, and not live." The king prayed to the JEHOVAH, and wept sore; and the answer returned was, "I have heard thy prayer, and seen thy tears,

and will add fifteen years unto thy life." But, no sooner had he recovered, than we read, his proud heart was again lifted up, the son of the King of Babylon sent to him letters of congratulation upon his recovery; when we read, "Hezekiah shewed them," the ambassadors, "all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not." The punishment of the king for this weakness, foolish display, was nothing less than captivity, and the dissolution of his kingdom. "Hear the word of the JEHOVAH. Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the JEHOVAH." Such is the responsibility of this communion with JEHOVAH, of such special answers to prayers; such is the responsibility of any assumption of authority. Oh, let us submit to the spiritual sceptre of Christ, and pray, "Thy kingdom come."

CHAPTER XIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*The JEHOVAH is in his holy temple: let all the earth keep silence before him.*"—HEB. ii. xx.

WE are come to the Books of Kings, but I am not going to write a history of the kings of Israel; let us take a sketch, and then look at some incidents of the period.

The history is from the beginning of Solomon's reign down to the Babylonish captivity, a period of about 600 years, including the history of Saul and David, recorded in the Books of Samuel. These in the Septuagint and Vulgate are called the First and Second Books of Kings, so that in these copies of the Bible there are four Books of Kings. The First Book of Kings contains the latter part of David's life and his death, the flourishing state of Israel under Solomon, his building, and dedicating the temple, his defection from the true religion, the sudden decay of the Hebrew nation after his death, being divided into two kingdoms. The rest of this book is taken up in relating the acts of four kings of Judah, and eight of Israel. The second book, which is a continuation of the history of the kings, relates the memorable acts of sixteen kings of

Judah, and twelve of Israel; and the end of both kingdoms, by the carrying off the ten tribes captive into Assyria by Salmaneser, and the other two into Babylon by Nebuchadnezzar.

In this history we have rather an account of the abuse of regal power, than the divinely permitted exercise of it. In Deuteronomy xvii. from the 14th verse, Moses gave commands prophetically concerning this government by Kings, and most striking it is, as it was written, nearly 400 hundred years before. "When thou art come unto the land which the JEHOVAH thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

"*Thou shalt in any wise set him king over thee,* whom the JEHOVAH thy GOD shall choose: one from among thy brethren shalt thou set king over thee: thou maye't not set a stranger over thee, which is not thy brother.

"But he shall not multiply horses to himself *nor cause the people to return to Egypt,* to the end that he should multiply horses: forasmuch as the JEHOVAH hath said unto you, Ye shall henceforth return no more that way.

"Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply *to himself silver and gold.*

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the JEHOVAH his GOD, to keep all the words of

this law and these statutes, to do them: *That his heart be not lifted up above his brethren,* and that he turn not aside from the commandment, to the right hand or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel." We see in these Divine rules for kings, everything opposed to pomp, aggrandisement, worldly vanity, and folly; everything opposed to the adulation, and "inventions" of modern days; everything opposed to an overwhelming aristocracy, that can only bring about the very state foretold by God (1 Sam. viii. 13th to the 18th verse). The king is to be a man, and a man ruling in the fear and love of God. Samuel himself is his example (xii. 3, 5, 23).

But we must look further than this. These Divine injunctions were for the ancient people, God's sufferance was his compassion under the old economy. We have seen JEHOVAH the Leader of His people, their Deliverer, Head, their Salvation, Counsellor, and King: and by type revealed to them their Surety, Substitute, Righteousness, and atoning Sacrifice. He was rejected, and a king was chosen; although He was enthroned in the Holy of Holies, an ever present God with them. Still, after the Word of the Eternal Covenant had been made flesh, under the Christian Dispensation, we surely see another aspect of the truth; the government of Christ stripped of its corruption, and His kingdom a purely spiritual kingdom. In Luke i. 32, we read, Thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the JEHOVAH GOD shall give unto him the throne of his father David.

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Thus do we see, that in the mind of the spirit, the throne of David was a spiritual power, a seat of spiritual authority, because Christ never did succeed to any temporal power or dignity whatever. When He thought the people would come and take Him by force to make Him a king, He departed again into a mountain Himself alone (John vi. 15).

Nathaniel said, "Rabbi, thou art the son of God; thou art the King of Israel" (ii. 49), and yet He never was king in any sense we employ the term. When Pilate asked Him, "Art thou a king?" He answered, "To this end was I born, and for this cause came I into the world;" but his function was a spiritual one, to maintain truth. King was essentially one of His offices as God-man, governing His people by His Word and Spirit. But then a vast thought breaks upon us here, a great kingdom opens to our view; no longer a royal house to rule, to be an ideal model, good or bad; no more a system of ethics to goad the weary and heavy-laden; no more natural religion to be a mirage in the desert to decoy, but the palladium of truth; this Being of the ancient Scriptures revealed, God in Christ revealed; sin atoned for, an everlasting righteousness brought in; the sinner, foul and loathsome in his sin, cleansed by blood and by the Spirit. "What God hath cleansed, that call not thou common" (Acts x.). Henceforth, every believer is of the family of God, sin can no more be laid to his charge; he is free. "Go out into the highways and hedges, and compel them to come in that my house may be filled (Luke xiv). If the

world could be saved by fashion, it would easily be won; but this doctrine of receiving all into the fold of mercy, *all alike* into the circle of Divine grace, is very difficult to propagate; I say *very difficult.* Let the remainder of this chapter be read, and the hellish powers engaged in opposition to it will be seen. But the reality remains the same, no ideal state, but rest in the finished work of Christ, and faith in "the promise of the Father," in the work, and future work of the Spirit. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world." And that man's life is a ruin who knows nothing of this Gospel completion.

I may return to the ancient history and show some interventions of the Almighty to redress the wrongs of society, some messengers sent by Him to put down the crying sins of the age: the greatest of these was idolatry; but the word idolatry is of so vast a signification that we must not limit it to the worship of idols of wood and stone. All things and persons are idols to whom is ascribed that worship of the soul that is due to God only. Ahab first worshipped an unworthy object, and then her gods. Elijah comes upon the scene a direct ambassador from the court of heaven, with a message from God to him, and to the worshippers of Baal. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the JEHOVAH God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1 Kings xvii.). We cannot suppose that this was Elijah's first appearance on the stage of

life, but simply his first appearance in public life; some of the most eminent servants of God did not commence their public work till the age of thirty. We may suppose there was one of the schools of the prophets on Mount Gilead (Jer. viii. 22), and that he came from thence with his Divine commission. His expression—"As the JEHOVAH GOD of Israel liveth, before whom I stand"—shows that his office was to minister before the Divine Being of the Holy of Holies, by some divinely-appointed means. His message was from "the JEHOVAH GOD of Israel." It was by the command of the JEHOVAH that he hid himself during those three years by the brook Cherith, where he was miraculously fed by ravens. When the brook dried up it was He also who directed him to go to Zarephath, to be also miraculously sustained from the barrel of meal and cruse of oil, until the day that He should send rain upon the earth. It was there he raised the woman's son to life, perhaps a type of the resurrection of Christ and of the Church with Him from all her submersions in her terrene course. "O JEHOVAH, my God, I pray thee, let this child's soul come into him again. . . . And Elijah took the child and delivered him to his mother, and said, See, thy son liveth."

Then he challenged the priests of Baal to a contest, in which JEHOVAH answered him by miraculous fire. We see how well-taught he was, and how orthodox he was in his creed. "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the JEHOVAH came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the JEHOVAH. . . .

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, JEHOVAH GOD of Abraham, Isaac, and of Israel, let it be known this day that thou art GOD in Israel, and that I am thy servant, and that I have done all these things at thy word.

"Hear me, O JEHOVAH, hear me, that this people may know that thou art the JEHOVAH GOD.

"Then the fire of the JEHOVAH fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"And when all the people saw it, they fell on their faces: and they said, the JEHOVAH, He is the GOD; the JEHOVAH, He is the God." Thus we see, when God gives to a servant a commission, He sustains him in it. "My grace is sufficient for thee: for my strength is made perfect in weakness." But then there must be the sound doctrine, and the decision of character there was in Elijah. "If the JEHOVAH be God follow Him: but if Baal, follow him." And when the triumph was his own, he slew four hundred and fifty of the prophets of Baal.

"And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

"Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time" (chapter xix.). What an invocation! what blasphemous presumption, life, and death in the power of a mortal! of a fiend! But even an Elijah might be

left for a moment to tremble before the taunt. When he saw that, he arose and went for his life, and came to Beersheba, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, "It is enough; now, O JEHOVAH, take away my life; for I am not better than my fathers." Perhaps there was more upon the conscience and the spirits of Elijah than the fear of death by the hand of Jezebel; we read he had slain four hundred and fifty of the priests of Baal, but we do not know if he had had any command from the JEHOVAH to do so, he may have acted in a momentary spirit of revenge, or in the vindication of the prophets of the JEHOVAH whom Jezebel had cut off (xviii. 4), he thought he was left alone (xiv. 10), and the thought of their martyrdom may have oppressed his soul. Be this as it may, he was again miraculously sustained in his mission by an angel supplying to him bread and water. "And he did eat and drink, and laid him down again." We do not know how long he slept, but weary in body and mind, it might have been a very long time, perhaps so long that his guardian angel saw the necessity of his again taking food, "And *the Angel of the JEHOVAH* came again a second time, and touched him, and said, Arise and eat; because the journey is too great for thee." Who was this Angel of the JEHOVAH? Reader of the nineteenth century of the Christian era, it was the JEHOVAH Jesus Christ, save the distinct humanity He assumed about nine hundred years after the time of Elijah. And this is what I want to make clear to my reader, that He is the One same Being of

all ages, God in JEHOVAH, and God in Christ. The ancient form was the Representative of the human form; but the Being was the One Eternal Being, the God of the Covenant, and "The Word made flesh." I have before shown the faith of Elijah, the soundness of his creed, "JEHOVAH GOD of Abraham, Isaac, and of Israel, let it be known this day that thou art GOD." That Eternal Being of the everlasting covenant could not fail him; He guarded him under the juniper tree in the wilderness, He probably created bread and water there, and perhaps fire to bake the bread (xix. 6), He awoke him, and bade him eat, lest he should die of exhaustion and fatigue. "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." Was this "Angel's food," and thus satisfying in its effect? Moses, Elijah, and Christ, were thus miraculously sustained forty days and forty nights; I think divinely intended to be a memorial of the unfallen state. But what I would have my reader notice is, that God is a personal friend; in Christ He is brought home to every creature, and to every believer to be his guardian angel, his guide, his Almighty friend. We little know the miracles of Providence, and of grace that daily uphold us, because we do not see the unseen hand; but are not the laws of nature, and the providential dealings of our heavenly Father as superhuman, and as wonderful, as this continual miracle by which the life of Elijah was sustained? Yes, our life is a miracle of grace; but from the continued favour, sympathy, and love of God, we forget the miracle of our creation, and the sustentation of life in its orbit. Elijah knew the

God of the Covenant, but we invoke and trust in the grace of the God and Father of our JEHOVAH and Saviour Jesus Christ. It was His grace that opened a way for the exercise of mercy; we may therefore trust Him for the rest.

Horeb was very near Mount Sinai, so that they seem to be two hills belonging to the same mountain. It was at Horeb God appeared to Moses in the burning bush to proclaim his grace, himself the great I AM, "The God of Abraham, the God of Isaac, and the God of Jacob" (Exod. iii.). It was upon "the rock in Horeb" that JEHOVAH stood, while Moses smote it, and water came out of it (xvii.). Thus do we understand why here in the history of Elijah it should be called "Horeb, the mount of God." And thus do we understand also the striking relation of the conflict of the elements around him; he had taken up his abode in a cave beneath the sacred mount; when the interrogation came, "What doest thou here, Elijah? . . . Go forth and stand on the mount before the JEHOVAH." The great and strong wind, the earthquake, and the fire, well represented the law there given; and "the still small voice," the grace and mercy there proclaimed; the covenant of love, and the waters of eternal life. "The JEHOVAH passed by before Moses, and proclaimed the JEHOVAH, the JEHOVAH GOD, merciful and gracious, long-suffering, and abundant in goodness and truth.

"Keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. xxxiv. 6, 7). The 9th and 10th verses are most remarkable, as showing how Moses understood how himself and people were

taken into the favour of the Almighty, into the bond of covenant grace; and that he might consequently ask what he would, and should not be denied. "I will do marvels, such as have not been done in all the earth. . . . And all the people among which thou art shall see the work of the JEHOVAH." Well might Moses bow his head and worship. Thus do we understand why at Horeb in the history of Elijah "the JEHOVAH was not in the wind." Neither "was the JEHOVAH in the earthquake." Nor "was the JEHOVAH in the fire." These were all symbols of the naked sword of justice, but He was in the "still small voice of covenant love and mercy;" and that voice was then heard, "Elisha shalt thou anoint to be prophet in thy room," the chariot of fire awaited the representative of the prophets.

But the voice of justice must that day be heard against the wilfully and impiously wicked, "Anoint Hazael to be king over Syria; and Jehu shalt thou anoint to be king over Israel." Ahab fell on Ramoth-Gilead; and the voice to his son was, "Thou shalt surely die" (2nd Book, chapter i.). Then was wrought the last miracle of the prophet save the dividing of the waters of the Jordan; twice he brought down fire from heaven upon the captain and his fifty whom the king sent to apprehend him. The justice of God does seem severe against the wicked. We can scarcely understand the Almighty mandate that we must worship where we cannot fathom the profound depth; and most of all for mercy, for our own deliverance from the power of Satan, who so blinds, deceives, and hurls on to destruction. Let us only place the portraits, the cases of two men

side by side, he who has JEHOVAH for his God, and he who worships any other god. Oh, I say, let us worship God, and through all eternity we shall do it, if Christ be our God.

"And it came to pass when the JEHOVAH would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

"And Elijah said unto Elisha, Tarry here, I pray thee; for the JEHOVAH hath sent me to Bethel. And Elisha said unto him, As the JEHOVAH liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

"And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the JEHOVAH will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

"And Elijah said unto him, Elisha, tarry here, I pray thee, for the JEHOVAH hath sent me to Jericho. And he said, As the JEHOVAH liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

"And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the JEHOVAH will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

"And Elijah said unto him, Tarry, I pray thee, here; for the JEHOVAH hath sent me to Jordan. And he said, As the JEHOVAH liveth, and as thy soul liveth, I will not leave thee. And they two went on.

"And fifty men of the sons of the prophets went,

and stood to view afar off; and they two stood by Jordan.

"And Elijah took his mantle and wrapped it together; and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

"And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

"And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof" (2 Kings ii.). I have thus extracted this, because the whole is a remarkable type of Christ taking leave of the Church, and of his ascension into heaven. Elijah was a type of Him, and Elisha of the Church after Him. Elijah visited the schools of the prophets at Bethel, Jericho, and on the Jordan, to take leave of them; and Christ after his Resurrection went from place to place to meet his people (1 Cor. xv. 6), and his disciples clave unto Him. "He led them out as far as Bethany, and he lifted up his hands and blessed them.

"And it came to pass while he blessed them, he was parted from them, and carried up into heaven" (Luke xxiv. 50).

"He was received up into heaven, and sat on the right hand of God" (Mark xvi. 19).

The mantle of Christ, even his own Spirit, fell upon the Church, as the mantle of Elijah did upon Elisha; and with that power, and in his name, she wrought miracles, and did works, surpassingly more glorious than those of Elisha. "The Acts of the Apostles!" But we may glance at early type; and reflect upon the omnipresence of JEHOVAH, present with Elijah and Elisha to institute the type; and born into the world, present with witnesses chosen by Himself, to fulfil all that had been written concerning Him. But before passing on to the history of Elisha, let us look again for a moment at the noble prototype of Christ. Who dares be bold like Elijah? Who dares challenge the enemy as he did? Who is there that trusts in JEHOVAH, in a covenant-keeping God, as he did? Who is there in the nineteenth century of the Christian era, who dares to hold up Christ before the world, to exhibit God as revealed in the flesh, as Elijah held Him up to view in the name JEHOVAH? And why is this? because his meek and lowly character, his attributes, clash with the proud, haughty character of the prince of this world; and we do not like his example, we are not satisfied with the spiritual gifts and favours He has to bestow the world is the only token of distinction we know of; and not having that, nominal Christianity lapses into despair. Elijah was bold to maintain the religion of JEHOVAH, and when for a moment he was "Cast down, but not in despair," JEHOVAH sustained him; and this is spiritual religion; reciprocation, "Fellowship with the Father and the Son." Yes, the man of

faults was indeed the JEHOVAH'S anointed. Upon the mount of transfiguration, we see him again in glory, ministering to "The man of sorrows," speaking to the incarnate God, "Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." We must be struck with the harmony of revelation; how every part sustains its counterpart; and how heaven witnesses to the truth of earth. "This is my beloved Son; hear him" (Luke ix. 31—35). Oh, that the world could hear him and see Him!

"And Elisha took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the JEHOVAH GOD of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over." This was Elisha's first miracle, he could not have wrought it without the mantle of Elijah; nor could the Apostles have wrought the miracles they did, but by the Spirit of Christ, and in His name. Elisha's second miracle was the healing of the waters, "The situation of this city is pleasant; but the water is naught, and the ground barren." This miracle was a type of the pure Gospel of Christ propagated by the Apostolic Church; and the abrogation of the curse to those who received the message, "And Elisha went forth unto the spring of the waters, and cast the salt in there, and said, *Thus saith the JEHOVAH, I have healed these waters*; there shall not be from thence any more death or barren land." The children who mocked him with taunts about the ascension of his master, were types of those who reject the truth, the message of salvation, "And he cursed them in the name of the JEHOVAH."

Elisha multiplied the widow's oil; gave a son to the Shunammite, and raised him to life again when he died, a type of the death and resurrection of Christ; and perhaps also of the death and resurrection of the Jewish Church, One with Him, as seen in Ezek. xxxvii. In Revelation it is impossible to trace all the mind of the Spirit; but to confine the meaning to the bare history would be to do violence to the doctrine of inspiration.

He also cured Naaman the leper by causing him to wash in the Jordan; a type of the cleansing of the sinner by washing in the fountain opened for sin and uncleanness.

"And Elisha died, and they buried him. And it came to pass as they were burying a man, that behold they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet" (xiii. 20). I have said Elisha was an eminent type of the Church after Christ; and I believe the mind of the Spirit in recording this miraculous occurrence was, and the mind of JEHOVAH in working the miracle was, that it should set forth the advent of one Christian era after another; dispensations, economies, dynasties pass away one after another, but resuscitation takes place, new bodies rise upon the old, as the man revived, and stood upon his feet, when his body touched the bones of Elisha. So was the life of this Prophet, one of continued miracle, even as was his master's, whose mantle he received. But what a monument and memorial is this for the Church of all ages, how does the history magnify her office, and exalt her as an agent. Every true conversion is a miracle, and a

miracle of grace; a resurrection from the dead, "You hath he magnified, who were dead in trespasses and sins." Without this spiritual resurrection there can be no Church; it is her vocation to labour for souls, and never to rest till life returns, or enters the body in which, or around which she dwells. With men it is impossible to convert a soul, with God all things are possible; and He will answer prayer, and bless the Divinely-ordained means of conversion. As He said, "Let there be light; and there was light," so He can every day, and hour, and minute pronounce the mighty fiat, and "The light of life" shall move on the souls of men; the one was the invisible type of the other; and we behold the glory of both. But there are converted and unconverted men and women, let us never confound the two; let us never oppress, persecute, and cast out of the family circle the spiritual man; nor receive as spiritual the man who is merely animal, the professor who is merely nominal. These reflections naturally suggest themselves in writing upon these two spiritually-minded men, Elijah and Elisha; types of Christ and the Church. Let us go forward with the cry, "Where is the JEHOVAH GOD of Elijah?" And we shall not be without a witness of Him.

But what I want my reader to see is the distinct hierarchy of JEHOVAH, and as I have shown, all that the name signifies, all that it guarantees, all that it promises in the future; I would set forth the infinite benefit of those who do live within the realm of almighty grace; and the fatal loss of those who despise the boon of heaven, the Divine proffer of salvation, peace, and eternal life. Oh, that I could give to the

great name, the place, the majesty, and the renown, it really holds in the world's history; it is the name of the past, the present, and future: "Of yesterday, to-day, and for ever." Nowhere is the Divine theocracy more prominently set forth than in these Books of Samuel, of the Kings, and of the Chronicles; what august names appear in them in distinction from the mere earthly monarchs, senators, and rulers. The kingdom of JEHOVAH is from everlasting to everlasting, and his dominion that which shall not pass away. But can there be in the world's history a more melancholy page than this dissolution of the dynasty of the kings of Israel; even of the people of JEHOVAH? to say nothing of the dissolution of the mighty monarchies by whom they were surrounded.

Oh, let us seek to be true and loyal subjects of JEHOVAH, not only that all the stability and benefits of his kingdom may accrue to us; but the blessedness of the eternity of it also. "The JEHOVAH he is the GOD; the JEHOVAH he is the GOD." Oh, how does the kingdom of the prince of this world, and the glory of it, eclipse the power and dominion and the glory of the kingdom of Almighty God!

CHAPTER XIV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"The sons of God came to present themselves before the JEHOVAH, and Satan came also among them to present himself before the JEHOVAH."—JOB ii. 1.

IN the last chapter, we have spoken of converted and unconverted persons; of a visible Church; and of the people of JEHOVAH, of the true, hidden Church of Christ; of spiritual men in spiritual union with Him. The Book of Job is a remarkable confirmation of this teaching. I have often said, that I believe Job was one of the sons of Jacob (Gen. iv. 2—13)—that he at some period separated from his family, and settled in the land of Uz. I think his false friends were also of the family of JEHOVAH, but, perhaps, of the families of Ishmael, Esau (Gen. xxv.), and of others without the immediate pale of the covenant; but we must remember that these were accepted when they obeyed the commands of JEHOVAH, and when Job prayed for them (xlii. 8, 9).

Then Job was a child of adoption, of the glory of the covenants, and of the promises; no native holiness, no justifying obedience, no claim to fellowship with the

Creator; but a child of grace, trusting in JEHOVAH, in a God in covenant with the fallen race. The words of St. Peter upon this doctrine of the denial of self, and faith in the Almighty, strike me as very remarkable, "Why look ye so earnestly on us, *as though by our own power or holiness* we had made this man to walk?" And then he added the almost more striking words, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son, Jesus" (Acts iii. 12, 13). Some people tell us, we should live upon the New Testament, and not go back to the bondage of the Old; but the Old and New were one to the apostle; both alike were light and life to him. And so Job alone, in a dark corner of the earth lived in the light of the countenance of JEHOVAH. Who but a child of the covenant could have lived thus beneath his shadow? But before proceeding to show this, I would notice how a favoured, beloved child of God may be conspired against by friends and enemies; and how far and how soon the world may succeed in prevailing against a humble, genuine believer conflicting for right principles and right actions. The silence of JEHOVAH is no proof of his non-existence; nor are the trials of His elect, proof of His anger, but of His love.

"There was a day when the sons of God came to present themselves before the JEHOVAH, and Satan came also among them" (i. 6). In the land of Uz there was a church, an altar (verse 5), a place for meeting JEHOVAH, the tabernacle was not built, but there was an orthodox Church, and a well-conducted service. When it is said, "Satan came also among them," it means, that bad men came to the service, and he

came in them. The parable of the marriage of the king's son is a striking illustration of this mixed community, the people of God, and the servants of sin and Satan; or, of the godly, and the ungodly. They who were first bidden to the marriage were not worthy; the Jews seem to have been here intended, for we read, "The king sent forth his armies and burned up their city."

And then he said, "Go ye therefore into the highways, and as many as ye shall find bid to the marriage.

"So those servants went into the highways and gathered together all as many as they found, *both bad and good;* and the wedding was furnished with guests." The mixture of communicants in our national Church seems to be here referred to. The invitation is broad and free, but the favour of the King greatly increases individual responsibility; the invitation will avail us nothing without spiritual travail to live in spiritual fellowship, and faith in the JEHOVAH Jesus Christ, it will be our condemnation, as here explained: "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." I do not think this means, that few are chosen by God, He bade all to the marriage, and I am sure He does not mock miserable sinners; it is quite impossible He could invite them to his table, if it were eternally decreed that they

should be damned; the thing is contrary to the principles of the Gospel of Christ. I believe the parable relates more to an earthly theocracy, and to a Divine decision upon earth, than appears at the first reading of it. If we look at it as relating to individuals, it may signify expulsion, excommunication. "Then said the king *to the servants.*" In many communities deacons and elders have the power to *choose* and to expel, not only for a corrupt life, but if they do not deem applicants and members spiritual men and women; in strict communion we may say, "Many are called, but few are chosen." I know that the day of death will be the day of trial; that then, those who are without the righteousness of Christ will be cast into outer darkness; but I do not think that *then* the sentence will be heard, "Many are called, but few are chosen." No, *then* the sentence will be, "Depart from me, ye that work iniquity."

But again, the parable may refer to those expulsions of bodies, and communities from Divine office, which have been since the world began; the Jews were so expelled, and why? because the body had not on the wedding garment. Note well these remarkable verses, "Except the JEHOVAH of hosts had left us a seed, we had been as Sodoma, and been made like unto Gomorrah."

"What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they

stumbled at that stumbling-stone" (Rom. ix. 30). Well then, the man without the wedding garment may represent false profession, nominal Christianity; the dead body that ever has been, and ever must be cast off, and cast out. The parable was spoken to the Pharisees (Matt. xxii. 15), and it told them of their expulsion from Divine office. Many were called, but then, when Christ their King had come, few were chosen to remain; their day of trial was at an end. He had left to himself a seed, the seed of the Christian Church.

But oh, how does the parable still concern ourselves, and concern us as individuals! Should not every nerve be strained to be faithful to our calling? to be faithful as a body? The King may come, and He will come; and if we have not the wedding garment ourselves, how can we instruct others in the doctrine of Christ? How can we obtain the gift of the Spirit for others, if we have not it ourselves? Oh, let us tremble over the parable, and watch, and pray, and wrestle for ourselves, our friends, the whole body of professing Christians, till the King comes, that we may be found of Him in peace, whether in life or death; and not hear the sentence, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." In Matt. viii. 11, our Saviour's words have precisely the same meaning; they relate first, to the kingdom of God upon earth, and secondly, to the final judgment, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

"But the children of the kingdom shall be cast out

into outer darkness: there shall be weeping and gnashing of teeth."

We may now return to the mixed congregation in the land of Uz, and we shall better understand the strong language of the history, revealing, as it does, spiritual and invisible powers. Wherever Christ is, there is a Church; and wherever He is not, there is no Church. His eternal nature was in and with the worshippers in that congregation; He was there to be inquired of by them, to defend them from the assaults of Satan, to be the supreme Ruler over all the powers of darkness. "Hitherto shalt thou come, but no furtner: and here shall thy proud waves be stayed" (xxxviii. 11).

"There was a day when *the sons of God* came to present themselves before the JEHOVAH, and Satan came also among them.

"And the JEHOVAH said unto Satan, Whence comest thou? Then Satan answered the JEHOVAH, and said, From going to and fro in the earth, and from walking up and down in it.

"And the JEHOVAH said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Job was here a type of the true hidden Church, of believers, of the justified state. That state is complete, perfect; but of its illimitable extent, I believe we shall never know, till we are finally delivered from Satan, and translated into glory. Let us accept the doctrine as it is revealed: "He hath made us accepted in the beloved" (Eph. i.),

and we may rest there in that profound glory, for the finite mind can never fathom it, never grasp it, the soul only can receive the distinction, the splendour. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, *which no man knoweth saving he that receiveth it.*" The soul only can be the recipient of the glory. "Mark the *perfect* man, and behold the upright, for the end of that man is peace." This could only be said of the believer, of the justified man. But in the land of Uz there were oppositionists, men going to and fro in the earth, and walking up and down in it. And Christ is saying to these, "If I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John viii. 47).

When it is said of Job, "There is none like him *in the earth*," it probably meant in that region, it was a common way of speaking before the earth was brought together as it is now (Luke ii. 1—3). If Job was one of the sons of Jacob, we may believe that Jacob was as eminently good and holy as he; I think the Divine expressions were rather used of the body than of the individual, Job was a type of the Church. A part of it might be in Egypt, a part of it "Sons of God" in the land of Uz, "This is none other but the house of God, and this is the gate of heaven" might have been said of both. JEHOVAH, the omnipresent Being, was with both; the glorious Shekinah, some symbol or form of the Divine Presence with both. And this is what I want my reader to keep in his mind's eye, that God in Christ, in his relative character, is with his people

in all places, and throughout all ages, before the tabernacle was built, and after the temple was destroyed. I always regard the Church thus Divinely memorialized in this book, as a part of the Patriarchal Church. There can be no doubt about the advantage of a national Church, "Ye are an holy nation, a peculiar people" (1 Pet. ii.), but that Church must be so incorrupt, so large, so bountiful, so loving, that all may be gathered within her bosom; all under one head, "One king shall be king to them all" (Ezek. xxxvii.). When the JEHOVAH Jesus Christ is that Head and King, as seen in the Church in Rev. xix. 16, the Millennium will come. Go forth thou conquering agent of the Most High, be thou "faithful and true," lift up thine ensign to the people; rear thy standard before the world, "KING OF KINGS, AND LORD OF LORDS," and then He will come and remain with you a thousand years. "And when the thousand years are expired, Satan shall be loosed out of his prison." Satan! archenemy! archfiend! who can know thy depths and power; that it should cost the Almighty the work of creation, the creation of a volume of gigantic worlds that none can number, no calculation measure or fathom? That it cost Him the work of redemption to grapple with thy subtlety and power? The work of the Third Person in the Holy Trinity to create all things new?

> "God in the person of His Son,
> Has all His mightiest works outdone."

We may go back to the land of Uz, and nearly forty centuries ago, Satan was there, a real person in human beings, whether we believe the fact or not. "Now is the judgment of this world; now shall the

prince of this world be cast out" (John xii. 31), but is he cast out? Yes, he is cast out, he is a conquered enemy, and we have only to receive the liberated state, forgiveness, to be free, "Ye shall know the truth, and the truth shall make you free" (viii. 32—36). If I have said, submit to the reign of Christ; I say also, be not in subjection for a moment to Satan; maintain the spiritual conflict against him till death shall set you free. "The last enemy that shall be destroyed is death." The doctrine of Christian responsibility co-exists with the doctrine of free grace; they are inwrought, and cannot be separated. The Eternal Father upheld Christ, gave Him his Spirit without measure; but He was tempted of the Devil; He wrestled in prayer; He groaned in spirit; He sweat as it were great drops of blood falling down to the ground; He conflicted with the powers of darkness; and He endured the hidings of his Father's face; but his voice from the throne of glory is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Let us not forget the name of this enemy, "The Prince of this world," Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi. 14). Personal responsibility, and the doctrine of free grace, are inwrought throughout the Bible; and we must obey the truth at whatever cost.

"Then Satan answered the JEHOVAH, and said, Doth Job fear God for nought?

"Hast not thou made an hedge about him?" I believe

Satan here alluded to the everlasting covenant, "And about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

"And the JEHOVAH said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went out from the presence of the JEHOVAH." Satan is called "The accuser of the brethren," and here God would test the accused before the accuser; he might go forth, and in the Sabeans, and Chaldeans fall upon all that Job had; he might call down fire from heaven to consume the sheep and the servants; he might call a great wind from the wilderness, and smite the house where his sons were, that they died; but the believer in the great name JEHOVAH, and in all that it portended could not be shaken; his faith soared beyond the power of the enemy, of the fire, of the wind, and death, "Naked came I out of my mother's womb, and naked shall I return thither; the JEHOVAH gave, and the JEHOVAH hath taken away; blessed be the name of the JEHOVAH." We live in the age after the name had been explained, but do we yet know all the meaning of it? Do we know all that accrues to us from the Cross, all that is contained in the proclamation, Christ crucified? I think not, our faith may be like Job's, but we only see through a glass darkly; in glory we shall see him face to face.

"Again there was a day when the sons of God came to present themselves before the JEHOVAH, and Satan

came also among them to present himself before the JEHOVAH.

"And the JEHOVAH said unto Satan, From whence camest thou? And Satan answered the JEHOVAH, and said, From going to and fro in the earth, and from walking up and down in it.

"And the JEHOVAH said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

"And Satan answered the JEHOVAH, and said, Skin for skin; yea, all that a man hath will he give for his life.

"But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

"And the JEHOVAH said unto Satan, Behold, he is in thine hand; but save his life.

"So went Satan forth from the presence of the JEHOVAH, and smote Job with sore boils from the *sole* of his foot unto his crown." As we look at this narration, and compare it with Isa. liii., Ps. xli. 8, we see Job rather a type of Christ than of the Church; and his wife's taunt, "Curse God, and die," a type of the bitter invectives of the Church against Him in his life and upon the cross. But we must remember, we are one with Christ, "ye are complete in him." What God says of the one, He can say of the other: what He said of the Son, He can say of the body of believers justified in Him; He looks upon them as one, there is no dis-

tinction. "The sons of God," one family, the family of God.

I need not go through the history of Job here; we all know it; his faith and patience were tried long, and to the utmost; but the JEHOVAH in whom He trusted, upon whom his soul hung, appeared to him to reason with him, and to justify him as a believer. "Then the JEHOVAH answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" (xxxviii. 1). The whirlwind of destruction may sweep over a man, Satan may be permitted to exercise great power against him, "Going about," precisely as described in Job's history—"seeking whom he may devour;" but God appears for him, the after scene comes, if not always in this world, in the next. "Be thou faithful unto death, and I will give thee a crown of life.

"Moreover, the JEHOVAH answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, *let him answer him.*

"Then Job answered the JEHOVAH, and said, Behold I am vile; *what shall I answer thee? I will lay mine hand upon my mouth.*" How wise of Job; we may all do the same.

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

"Wherefore I abhor myself, and repent in dust and ashes." After this the JEHOVAH spake to the false friends of Job, "Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall

pray for you: for him will I accept: lest I deal with you after your folly" (chapter xlii.). I wish here particularly to direct my reader to one phase of Revelation. The institution and the commands to sacrifice by JEHOVAH Himself, by the Being of the Covenant Himself, and to Himself. Here was a *Burnt-offering* of seven bullocks and seven rams, to be offered to Himself. The *Burnt-offering* here signified both a sin-offering, and a peace-offering, "Lest I deal with you after your folly. Job will I accept." JEHOVAH was the God in Christ. But His servant Job here was a type of the "Mediator between God and man, the man Christ Jesus," glorious mediation! Him God could accept. But the point I want to bring before my reader is, the JEHOVAH, or the God in Christ, the Institutor of sacrifice, and the commander to sacrifice. The subject is perfectly overawing, and we should worship as we approach it. The subject goes, perhaps, millions of cycles back, before Revelation, "Ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (Peter i. 19). "Whose goings forth have been from of old, from everlasting (Mic. v. 2; Matt. xiii. 35, xxv. 34; Eph. i. 14; Heb. iv. 3; Rev. xiii. 8, xvii. 8). But my object now is to come down to Revelation, and to exhibit the God in JEHOVAH, and the God in Christ, typifying the sacrifice of his own body, the shedding of his own blood, a sin-offering and a peace-offering, for the whole world. I say it is a

wonderful sight to see God thus occupied. The God who was "The Word" in the depths of a past eternity; who sat in council with the Son, and with the Holy Ghost then; who decreed then; who "spake and it was done; who commanded and it stood fast." I say, it is a wonderful sight, to see the volume of creation, so large that none can read, so profound that none can fathom, lie between; and then to see Him upon this fair earth; fair, though fallen; instituting sacrifice, and during four thousand years commanding sacrifice to typify the sacrifice of his own body for sin, for a peace-offering. If we knew half the mystery of Redemption, we should exclaim, "Wonderful, Counsellor, the mighty God." Reader, do you believe the doctrine of the atonement, of expiation, of forgiveness of sins, of the mercy of God by Christ? Let us for a moment look at God in the JEHOVAH, ordaining and commanding sacrifice, typical of the sacrifice of His own body for sin. I believe the evil nature was coeval with God, and that He brought his own nature into contact, and antagonism with it, for its ultimate annihilation. And hence the ponderous work of creation, and of Redemption, JEHOVAH sworn to save.

We come down to the page of Revelation, no one knows what was written upon a preceding page; no eye has read the anterior age, save as they have left their indelible characters behind.

"The JEHOVAH had respect unto Abel and to his offering" (Gen. iv.)—that was, the service was acceptable to Him, according to Divine appointment; the offering was propitiatory, and Abel was forgiven, and at peace. The JEHOVAH GOD had before instituted

the rite (iii. 21); there was an altar of sacrifice in the first family of the earth. But it has been said, all pagan and heathen nations, and almost all savages, had sacrifices to their gods, and notions about propitiation; yes, but they were derived; the religion of JEHOVAH was the origin of them, because that was the first; their services were corruptions, false religions (Num. xxiii. 1, 2, 29, 30; 1 Kings 18, 23, 24, 25, 26).

"And the JEHOVAH said unto Cain . . . If thou doest well, shalt thou not be accepted? And if thou doest not well, *a sin-offering lieth at the door*" (Gen. iv. 7)—literal translation. This is very remarkable, as offerings, or oblations of the Jews, were called corban, from approaching or bringing it to the door of the tabernacle (Levit. i. 3). They were also called mattan, a gift (Matt. xxiii. 18). But this expression here tells us, that there was an organized form of worship at that early period, and that it was continued downwards to the Divinely-instituted later service; let Levit. i. only be read with these verses in Gen. iv. Reader, the question is not whether you are a sinner, or whether you are not, I know you are. The question is not whether you always do well, or whether you sometimes do what is not well, I know you do, "There is none good, but one, that is, God" (Matt. xix. 17; Rom. iii. 10). The question is, do you know that "a sin-offering lieth at the door"? Do you believe in the Atonement the JEHOVAH Jesus Christ made for sin? When you sin, do you go to the "Advocate with the Father"? Do you hear Him say, "Satan desired to have you, but I prayed for you"? And do you pray for yourself, "Hold thou me up, and I shall be safe?" If Cain had

done this, he would not have murdered Abel. Christ referred to Satan in him, when He said, "He was a murderer from the beginning" (John viii. 44). The teaching here is precisely the same as in the case of Job's friends, "Go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept." And to me it is very wonderful, thus to see God in JEHOVAH, teaching the knowledge of God in Christ. And that forty centuries before He came; at the fall, and throughout those forty centuries. I shall come to the New Testament later, to his advent later; to the Cross later; but in the meantime I may ask my reader, do you see God there? "The Almighty God, the Everlasting Father," there? Do you see the sin of the world, your sin atoned for? blotted out, swept away, borne away into the land of oblivion, by the Almighty God? by the Eternal Three? If you do not, it is in vain that we have JEHOVAH for our friend, our leader, our guide, or even as our elder brother, our nearest kinsman, as the God of Providence, and daily favour. We must see Him as a sacrifice for sin; and thus I shall still try to exhibit Him by his own teaching.

"The JEHOVAH said unto Noah . . . Of every clean beast thou shalt take to thee by *sevens*, the male and his female; and of beasts that are not clean by *two*, the male and his female." And when the Flood had subsided, we read, "Noah builded an altar unto the JEHOVAH; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the JEHOVAH smelled a sweet savour; and the JEHOVAH said in his heart, I will not again

curse the ground any more for man's sake." Here the JEHOVAH reinstituted the ordinance of sacrifice after the Flood by ordering clean beasts, and fowl to be taken into the Ark by sevens; and He accepted the offering when it was made; assuming as a reason, that man was a fallen being, and as helpless as he was fallen. And I would ask here, can we attach small importance to what God does? Is a doctrine to be trifled with, and set at nought, that He Himself was at such infinite labour and care to teach? That he so earnestly and perseveringly taught? The truth concerns *our souls*, and we should surely receive reverently, thankfully, and joyfully the proclamation He has made of it throughout the world's history.

In the substitution of a burnt-offering in the stead of Isaac, we again see the same doctrine of eternal truth taught; and by the same Eternal Being. The memorial reared was, "JEHOVAH-JIREH," the JEHOVAH will provide, or the JEHOVAH will be manifested. This may first have related to the temple that should be built there (Gen. xxii. 2; 2 Chron. iii. 1), to the Divine Presence that should descend into it; but it foretold also the provision God would make in Christ; how He would be manifested in Christ. Thus do we see how God was at once the archetype, and the antitype. The great Architect of Redemption, as He had been of creation, "The world was made by him, and the world knew him not. All things were made by him; and without him was not anything made that was made" (John i..) Col. i. from the 12th to the 23rd verse is grand upon the subject. And this is what I want to make my reader see, that God, the One Eternal

Being, is our Saviour, Redeemer, King; and we may commit our souls to Him, "As unto a faithful Creator."

Reader, is it nothing to you to read Exod. xii., to see God there prefiguring Himself in Christ? "The JEHOVAH spake unto Moses and Aaron in the land of Egypt, saying . . . Speak ye unto all the congregation of Israel, saying, they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. Your lamb shall be without blemish . . . And they shall take of the blood, and strike it on the two side posts . . . It is the JEHOVAH's passover. And the blood shall be to you for a token; and when I see the blood, I will pass over you. And this day shall be unto you for a memorial; and ye shall keep it a feast to the JEHOVAH throughout your generations; ye shall keep it a feast for an ordinance for ever." I say, is it nothing to see God here, prefiguring Himself in Christ, by a new type, a unique type, an annual type, multiplying types to foreshow Himself? "Prepare ye the way of the JEHOVAH, make his paths straight. All flesh shall see the salvation *of God*" (Luke iii. 4—6). And the Angel said of John, "Many of the children of Israel shall he turn to the JEHOVAH their God. And he shall go before *him* in the spirit and power of Elias" (i. 16, 17). And Christ said, "The Spirit of the JEHOVAH is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach *deliverance to the captives*, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the JEHOVAH." The Jubilee, the year of release (Levit.

xxv. from the 8th to the 13th verse). "This day is this Scripture fulfilled in your ears" (Luke iv. 18—21). Here is the Deliverer memorialized by the Paschal lamb, and He is revealed in these passages, the JEHOVAH. GOD. And the cry of his herald, of him who ran before Him to make his paths straight, was "*Behold* the Lamb of God which taketh away the sin of the world." Tremendous sweep! Obliteration! effacement! why can we not behold? John had said before, "I am the voice of one crying in the wilderness, Make straight the way of the JEHOVAH" (John i. 23—29). It is this sight I want the world to behold; God in the Lamb; God in the sacrificial Lamb; God in the atoning Lamb; the very life of God in the blood of expiation, "I have power to lay down my life, and I have power to take it again." "Thou shalt make his soul an offering for sin." It is this I want my reader to see, sin atoned for, sin gone, "He hath laid on him the iniquities of us all." And we see the God rise above the surging billows of hell, and the grave, with the keys of hell and of death in his hand; and we see the "One sacrifice for sin, the Lamb in glory," "I beheld, and lo, in the midst of the throne a Lamb as it had been slain." "And the four cherubim, and the four-and-twenty elders fell down before the Lamb. Worthy is the Lamb that was slain" (Rev. v. 6, 8, 12, 13; vi. 1, 16; vii. 9, 10, 14, 17; xii. 11; xiii. 8, 11; xiv. 1, 4, 10; xv. 3; xvii. 14; xix. 7, 9; xxi. 9, 14; xxii. 23, 27; xxii. 1). "They overcame him," the dragon, the devil, and Satan; "by the blood of the Lamb, and by the

word of their testimony." I must leave the great subject of "The Lamb" here, it is too deep, and too infinite for me to grasp; suffice it to say, that the JEHOVAH who instituted the Paschal feast, was the Being who supported the pillars of redemption in The Lamb of God; as He is at once the prototype, and the antitype throughout revelation, "The Lamb slain from the foundation of the world." Shall earth be silent, while heaven worships? I am not going to discuss here the subject of Three Persons and One God, as taught in these passages in the Revelation, it is clearly taught throughout the Bible.

My subject now is, God instituting sacrifice. A sin offering, and a peace offering. But here the inquiry of St. Paul suggests itself with great force, and we should apply it as we proceed, "How shall we escape if we neglect so great salvation; *which at the first began to be spoken by the* JEHOVAH, and was confirmed unto us by them that heard Him.

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. ii. 3). The Jews had the light of life, but we have their light, the light of history, and of completed Revelation; how shall we escape if we neglect it. While I am teaching the doctrine of JEHOVAH instituting sacrifice, of God teaching the knowledge of himself in Christ, let it not be thought that I have overlooked the work of the Spirit, forgotten that the work of inspiration was mainly his. I have not at all overlooked this truth, the name JEHOVAH represents the Holy Trinity; the office of

each was supported by the three Divine Persons; but the one eternal God, was all, and in all (2 Pet. i. 21; 1 Pet. i. 12; John xiv. 9—11; iii. 34).

I might refer my reader to many instances of JEHOVAH instituting sacrifice, and commanding the institution to be observed (Exod. xxxviii. to the end of the chapter); here "the continual burnt-offering," or sin-offering, or peace-offering was the guarantee of the Divine Presence (2 Sam. xxiv. 16, to the end; 2 Chron. vii. 1, 7, 12). But I intend only to turn to the Book of Leviticus to see the doctrine taught there. "The JEHOVAH called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

"Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the JEHOVAH, ye shall bring your offering of the cattle, even of the herds and of the flock.

"If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish; *he shall offer it of his own voluntary will* at the door of the tabernacle of the congregation before the JEHOVAH." The holy institution was not to become a mere service of form, the offerer was to be a person of intelligence, of understanding, of knowledge, and of faith; the thing was not to be done by a drone, by an indifferent person, by a person spiritually dead, it was to be done of his own free will, with all his thinking faculties, and all his spiritual faculties in exercise. If JEHOVAH were suddenly to make the same requirements in our day, would it not startle many a priest, and many an offerer?

"And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him *to make*

atonement for him." There is a school in our day that denies this doctrine of the Atonement; now if words mean anything it is taught by JEHOVAH himself throughout the Bible; if we reject it, we reject Revelation altogether, for it is the fundamental doctrine of the whole. "And he shall kill the bullock before the JEHOVAH: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. . . . It is a burnt sacrifice, an offering made by fire, of a sweet savour unto the JEHOVAH" (Levit. i). In the third chapter are the commandments concerning the peace offerings. If he offer a lamb, or if he offer a goat, he shall offer it before the JEHOVAH.

The sin offering of ignorance, as ordained in the fourth chapter, is always to me one of the most merciful and consolatory decrees of Scripture; the ordinance of a tender Father, and of a God of love. I will not mar it here by extract; let my reader read the chapter. As we see the Antitype in Christ, do we not worship Him who was such a "sin-offering"? And do we not rejoice in the further revelation of Him: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous"?

But the ceremonial law goes further than this, it appointed an offering for those who had sinned knowingly, upon confession and repentance (chap. vi. 1—7). Could even those under the Law complain of bondage? how much less shall we fear condemnation who live under the Gospel? The chapter is a fine illustration of the words of JEHOVAH to Cain, "If thou doest well, shalt thou not be accepted? And if thou doest

not well, a sin offering lieth at the door." God forbid that I should be presumptuous and give the rein to evil. Oh no, I only maintain that we are sinners, and need the blood of Christ to cleanse us from sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 8—10). The third chapter would seem a contradiction to this, but I think the apostle is there speaking of the justified state, and meant that sin is not imputed. "Ye know that He was manifested to take away our sins," and being so made free from sin, the regenerate, sanctified believer cannot sin as Cain did; he may be betrayed into what is wrong, but he will in a moment repent, and have recourse to the sin offering, the blood of Christ; I will not say, return to the justified state, as the fugitive did to the city of refuge; once justified, the devil cannot break the contract, "The Father hath chosen us in Him before the foundation of the world" (Eph. i. 4). "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

"I and my Father are one" (John x. 29). Does this seem to my reader extreme views? extreme Calvinistic doctrine? It is the Word of God; and it is the very point I earnestly desire to lead you to, salvation in, and by Christ alone; safety in Christ alone; eternal life in Christ alone; but these are in Him, as surely as we inherit a fallen nature; and would I could raise the whole world to "Lay hold of eternal life."

Oh, would that the light of Revelation would shine over the whole world; not the letter of it in a hundred languages, but the life of it in the human race. My subject is, God instituting sacrifice; the sin offering of ignorance; peace offerings; and trespass offerings for those who sin knowingly.

"And the JEHOVAH spake unto Moses, saying,

"If a soul sin, and commit a trespass against the JEHOVAH,"—that is, break any of the Ten Commandments, "Sin is the transgression of the law"—"and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

"Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

"Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing that he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

"Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering." Now, mark, although he might do all this, he could not be forgiven without an expiatory sacrifice, so that really without Christ, we should be under condemnation, in hell already.

"And he shall bring his trespass-offering unto the JEHOVAH, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

"And the priest shall make an atonement for him before the JEHOVAH: and it shall be forgiven him for anything of all that he hath done in trespassing therein." Was nott his "The everlasting Gospel"? God in JEHOVAH propitiated, and the sinner saved?

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The following *judicial* passage is almost too fearful to extract:—"Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold ye despisers and wonder, *and perish:* for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 38). This sermon of St. Paul's might be read here. If there be contrition and faith, as a grain of mustard seed, a sinner may be saved, and a sinner will be saved; but those who do not believe, will be damned. I must be solemn, I must be in earnest, God in Christ has said it, and He cannot lie, neither is He a man that He should repent. The loss of a soul! we do not know what that is. Christ did know, and He said, "What shall it profit a man if he gain the whole world and lose his own soul?" "He that believeth shall be saved; but he that believeth not shall be damned." "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." And John added to this, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall

not see life; but the wrath of God abideth on him." I say, I would be in earnest, for without faith in the JEHOVAH Jesus Christ, it is not only impossible to please God, but it is impossible to be saved. "There is none other name under heaven given among men, whereby we must be saved." He was the sin-offering, the one sacrifice for sin. He was at once "the sin offering," "the peace offering," "the trespass offering," "the meat offering," "the drink offering." He covers all; "He hath laid on him the iniquity of us all;" in Him we have forgiveness, peace, reconciliation, spiritual meat and drink; eternal life. "As many as were ordained to eternal life believed." I cannot exhibit Christ as I would. Preachers may be in earnest; they may be solemn; they may be rousing; they may collect enormous congregations; but unless they have found peace themselves, these things are very often only the indication that they have not found peace. I say, unless they believe, unless they have found peace themselves; unless they preach Christ crucified; the Lamb of God, the Lamb slain from the foundation of the world; Christ the One Sacrifice that covers all other sacrifices; and life through Him; their rousing people is in vain; they are yet in their sins; it is only awakening them to a tormented conscience; and to a hell hereafter. But preach Christ to them, commend Christ to them; instruct them in the knowledge of Christ; go along with Him throughout the Bible, and instruct them as He has Himself instructed us; "and the light of life" will enlighten them; "the life of God" will regenerate them, and sanctify them; and a holy life, and eternal life will be theirs. "The JEHOVAH commanded us

saying, I have sent thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 46—48). The doctrine of salvation by Christ is so precious to myself; an anchor of the soul so sure and steadfast to myself; and I have such joy and peace in believing myself, that I would the whole world should know Him, and be saved. A living writer has said, and I think it a most important point to observe, that "preachers should preach Christ to sinners; and not preach sinners to Christ." "He is altogether lovely."

I have read sermons, in which the writer quibbled about the absoluteness of this doctrine of sacrifice from such passages as, Ps. xl., 6, 7; Isa. i. 10—17; lvi. 2, 3, 4. But in the first passage the mind of the Spirit was only reaching onward to the antitype that was to cover all types (Heb. x. 8). And in the others, the abuse of sacrifices was all that was condemned. The sacrifice of an unbeliever, of a mere formalist, was as much condemnation as was the neglect of the Divine ordinance altogether. "He shall offer it of his own voluntary will." To what purpose would have been the sacrifices of Cain, of Esau, of Achan, of Saul, of Ahab? better they should not sacrifice than that they should bring down the blood of expiation, condemnation upon their guilty heads. "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder." When the JEHOVAH spake those words by his Prophet Isaiah, his people had rejected Him, and were very near the time of their captivity in Babylon; then he that sacrificed a lamb, was to Him as if he cut off a dog's

neck. He would then humble their pride, sound an alarm in their ears; raise them from the death of sin; educe "a humble and a contrite heart." The abuse of a thing does not nullify the legitimate use of it. There may sometimes be such an overwhelming conviction of sin, that the well-instructed believer, and the tender conscience may almost fear to approach the expiatory elements, to name Christ; to go to Him as an Advocate may seem to him mockery; make him feel himself to be a Judas; and this was just what David felt when he wrote Ps. li. 16—17; he had sinned so deeply that for a moment there was in his soul those strange conflicting elements; but it was only by sacrifice that peace could be restored (2 Sam. xxiv. 18—25).

My subject is God in the JEHOVAH, and the God in Christ, instituting sacrifice. It is not less logical to speak of the God of the JEHOVAH; of Christ, than it was to speak of "the Christ of God."

I need not here extract all the matter upon the vital subject; let my reader read the Bible with his attention directed to this doctrine alone, and he will find that it pervades the volume. In the 7th, 8th, and 9th chapters are still the laws concerning the trespass-offerings, the sin-offerings, and peace-offerings. "This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

"Which the JEHOVAH commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the JEHOVAH, in the wilderness of Sinai" (vii. 37).

"And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make

an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the JEHOVAH commanded" (ix. 7).

"And the JEHOVAH spake unto Aaron, saying,

"Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

"And that ye may put difference between holy and and unholy, and between unclean and clean" (iv. 9). Thus do we see God in the institution of these holy ordinances, solemn, holy, precise to the minutest detail; so that we are sure great things were at stake, and that the type was a type of the holiness of the Gospel scheme.

I know some people cavil about the severe justice of some of the laws of Moses, and are ready to arraign God upon the subject (Num. xv. from verse 32), but these were types of the severity of the Divine Law against those who would not submit to the means of grace, and through them accept the mercy and spiritual sustenance of the JEHOVAH. Types of eternal justice —I do not like to touch upon this subject, it is far too deep for human knowledge to fathom, too fearful to approach, too tremendous to face, too awful to think of; too dark, impenetrable, fiery, and consuming for mortal ken to pierce; yet there it is, and those who know of no sin-offering for sin, must sink into the abyss revealed to us: "Flee from the wrath to come." It is this attribute of justice that reveals to us God's moral glory, and his wisdom in the plan of so complete redemption in his Son; in Him, and by Him He can do

everything, "Christ the wisdom of God, and the power of God." No matter how foul the sinner, how deep the disease of sin, He is now able to save to the uttermost. He can knock and hammer at the door of the hard heart, without crushing the sinner; He can persevere in that knocking, suffer the persistence of his grace, without taking vengeance of the sinner. He sees Christ, and not the sinner; He receives all in Christ, and not one out of Him. And in the same way the sinner is to look to Christ, and not to himself. Oh that I could once for all set that amazing proclamation, and the response to it before my reader: "This is my beloved Son, in whom I am well pleased." "I ascend to my Father, and your Father; to my God, and your God." The relation of children stands in Christ; the relation of the creature to the Creator is restored by Christ; and we have nothing to do but to receive this truth completely into our inmost being, then He will do all his own will in us. "Ye are complete in Him." Reader, do you see this completeness? Are you able to lay hold of "the truth as it is in Jesus"? If you are, happy are you; it is heaven and glory begun below, and nothing can harm you. You may stand before Him, as Abraham, and Moses, and Elijah, and Job did before JEHOVAH, and abide under the shadow of the Almighty.

My subject is, God instituting sacrifice. So vital and so important was the great doctrine of the Cross, that He not only instituted the feast of the Passover to be observed once a year; but He appointed also a day of Atonement, also to be observed annually. No day ever exceeded that day in solemnity, in mystery, in

glory, save the day on which Christ made atonement for the sins of the whole world. In the atoning death of Christ there was darkness over God's universe; in his triumph over hell and the grave, glory filled the spheres. And this is what we find in the early type.

The rites and laws of cleansing in this book (chapters xii., xiii., xiv., xv.) reveal to us the utter corruption of our nature, the total depravity of human nature. We inherit a corrupt nature, it descends from parent to child, and has done so ever since the fall of our first parents; we inherit it, we cannot escape it: nor can we escape from it. We are helpless, and hopeless. Our lot is a lost one. And thus it is that our redemption is as complete as the fall—our deliverance and exemption from liability as entire as our lost estate. Expiation, or the satisfaction made, is commensurate with the need. And this is what we find in this early type, sin committed, penalty incurred, sin atoned for, blotted out, gone. I shall only extract a verse or two; let my reader read it for himself.

"And the JEHOVAH spake unto Moses after the death of the two sons of Aaron, when they offered before the JEHOVAH, and died. . . .

"Aaron shall offer his bullock of the sin offering, which is for himself and make an atonement for himself, and for his house. . . .

"On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the JEHOVAH.

"And this shall be for an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And Aaron did as the

JEHOVAH commanded Moses." It would be quite unnecessary for me to go back to the typical economy, if it were not to show the harmony of Revelation; throughout forty centuries God instituted sacrifice, and accepted sacrifice as typical of one sacrifice for sin. And the whole of the New Testament tells us that Christ was that one sin-offering; but if we had only St. Paul's Epistle to the Hebrews it would be sufficient to show us that the types were all fulfilled, and the infinite superiority of the one offering over all the Levitical sacrifices, "the offering of the body of Jesus Christ once for all." The same Being who said, "I have found an atonement" (Job xxxiii. 24), said also, "This is my blood of the new covenant, which is shed for many for the remission of sins." "I lay down my life for the sheep. I am come that they might have life, and that they might have it more abundantly." Reader, do you now know the way of salvation? I believe there is not one in a thousand throughout Christendom who believes savingly; there is an amount of external religion, an amount of nominal Christianity that is even more perilous than a profligate life; the consequences of the one will often awaken the sinner; while in the other case, the tide of humanity rolls on and is lost. Reader, do you know the way of salvation? Salvation is not in the Church; salvation is not in the priest; salvation is not in your Prayer-book; salvation is not in your prayers; salvation is not in your baptism; it is not in the sacraments; it is not in the Bible. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"And ye will not *come unto me*, that ye might have

life" (John v. 39). This is the point, "Ye will not come *to me*," everything else is a means to an end, but in Christ alone is salvation. "I am the way, the truth, and the life," the means are all worse than nothing if they obscure Christ, instead of sending us directly to Him. Philip said to the eunuch, "Understandest thou what thou readest? And he said, How can I, except some man should guide me?" It is a blessed thing to be rightly instructed. If we look to ourselves for salvation, to our own efforts, however they may be exerted, we may look for ever; nothing in ourselves can save us. "Look unto me, and be ye saved, all the ends of the earth." *Look* unto the rock whence ye are hewn." Christ was once offered to bear the sins of many; and unto them that *look* for Him shall He appear the second time, without sin unto salvation. "They shall *look* on him whom they pierced." The eye of faith should ever be on the work of God in Christ; it was anticipated throughout a past eternity, and accomplished in time. We must look to what He has done for us, and not to anything we can ever do for Him. "Salvation is of JEHOVAH." I know this is a stumbling-stone, and rock of offence; and that the masses of the people still stumble at that stumbling-stone; but I repeat, salvation is of God in Christ; and we must look to Him, as the Israelites did to the serpent in the wilderness. I love those five verses (John iii. 14—18), in them Christ has lifted up Himself to the world. "That whosoever believeth in him should not perish, but have eternal life." We must believe in Him as our Atonement, our Righteousness, our Ransom, and our sanctification. "Salva-

tion is of JEHOVAH," of the covenant God, of the Triune God.

It is very remarkable that the name JEHOVAH was dropped, even by Job in his interlocution with his false friends; I do not think we meet with it more than once (xii. 9), from the third to the thirty-eighth chapter, where the JEHOVAH Himself again stood forth to proclaim Himself; although the remarkable language of the xix. 25—26 fell from the lips of the firm believer. Why was this? I imagine, because being the covenant name, and his friends being without the bond of the covenant, he thought it would not be understood by them; or that it might increase their jealousy. Or, even worse than this, perhaps in his great trials and sufferings, his own soul had to some extent lost its hold of it, and hence the reproof, "Who is this that darkeneth counsel by words without knowledge; Gird up now thy loins like a man" (xxxviii. 2). Let us ever have our "loins girt about with truth," that we may stand in the evil day, and having done all, to stand.

Nor do we find the name of JEHOVAH once in the history of Esther, because she was a captive in Persia (ii. 6—7), and the covenant name would not have been understood there. Therefore the types of Christ, of his Church, and of Satan, were given under the names of Mordecai, Esther, and Haman. Thus the relative character of the name is very evident, it could not be understood but by those to whom pertained the adoption, and the glory, and the covenants, and the service of God, and the promises.

Neither do we once hear the name, that I know of,

in the mouth of Joseph in Egypt, it could not have been comprehended by idolators, and aliens from the true God. Or, rather ought I not to say, that these children of light were unfaithful to their covenant God; that they should have proclaimed his great name, that the light of covenant grace, mercy, and love might have been extended to all by whom they were surrounded? With missionaries there is still felt a difficulty about the rendering of the name God, to make it convey a meaning different to the gods of the heathen; JEHOVAH GOD explained to them, might bring Him nearer to their heart's best affections. We do see in it "the unsearchable riches of Christ" (Eph. iii. 8).

CHAPTER XV.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"*Thou, O JEHOVAH, wilt endure for ever, and thy memorial to generation after generation.*"—Ps, cii. ; Ex. iii. 15.

"*His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

"*Blessed be the JEHOVAH GOD, the GOD of Israel, who only doeth wondrous things.*

And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."—Ps. lxxii. 17, 19; Gen. xxii. 18.

WE see here how David went back to the old foundations. "By myself have I sworn, saith the JEHOVAH." And St. Paul said, "Because he could swear by no greater, he sware by himself" (Heb. vi. 13—18). Here is "the immutability of his counsel, confirmed by an oath." And I have now to show how David knew the name JEHOVAH to be the Divine signature and seal of that sacred document, the covenant. I am speaking now of the covenant of grace, in distinction from the covenant of works, "the covenants." "Ye are become dead to the law of the body of Christ; that ye should be married to another, to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 4). It is true they are

wonderfully interwoven in the Word of God, upheld alike by God; but the covenant of works nugatory as justifying, in force as the fruit of God the Spirit, and as awaiting "the second Adam" to fulfil. "If I justify myself, mine own mouth shall condemn me."

I want my reader to see how David understood the name JEHOVAH to be the covenant name, how it was to him "an anchor of the soul, both sure and stedfast," how he drew strength from it in the dark day of sin, distress, and danger; how he soared in spirit, and dwelt amidst its splendors. These were his common exclamations, "Blessed is the man that trusteth in him." "Blessed is that man that maketh the JEHOVAH his trust." "Blessed is the man whose strength is in thee." And if my reader will read the book of Psalms connectedly, substituting the name JEHOVAH, where in our translation the name Lord is used, remembering all that it portended, he will, I am sure, see a phase of the Orb of Revelation that he had never seen before. He will see what David saw, and more, because he reads by more light; he will see the effulgence and ineffable glory of God in Christ; what He is made unto us in Him. The book is really an appeal, a prayer, an anthem of praise to God in the adorable name; a laudation of God in the name; one might almost suppose it was written for this end alone; certainly the writer's soul was not only lighted up with the enthusiasm of poetry; but with faith in eternal truth, and with holy zeal for it.

In the passage that heads this chapter we see how he went back to Exod. iii. 15. "I AM THAT I AM," which might be translated, I WILL BE WHAT I SHALL BE. "And he said, Thus shalt thou say unto

the children of Israel, I AM, or I SHALL BE hath sent me unto you.

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The JEHOVAH GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial to generation after generation." This was the striking passage David took hold of, he knew the covenant name, the noble memorial of generation after generation; and he received the truth into his soul for himself, and for his people. I will be to you now what I shall be. Thus do we see God made to us all that we can require. As David said again, "He hath made with me an everlasting covenant, ordered in all things and sure" (2 Sam. xxiii. 5).

But let us turn for a moment to the Psalm from which the passage is taken that heads this chapter, after complaining in the bitterness of his spirit, and prayer to God, he comforted himself in the eternity of the Word. "My days are like a shadow that declineth; and I am withered like grass.

"But thou, O JEHOVAH, shalt endure for ever, and thy *remembrance* unto all generations. . . . (*memorial*, literal translation).

"When the JEHOVAH shall build up Zion, He shall appear in his glory.

"He will regard the prayer of the destitute, and not despise their prayer.

"This shall be written for the generation to come: and the people which shall be created shall praise the JEHOVAH." And in verse 22 is a direct prophecy of

the day of Pentecost. "He hath looked down from the height of his sanctuary. . . . To declare the name of the JEHOVAH in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the JEHOVAH." But the prophecy had a more overreaching meaning still, and pointed on to the day when the kingdoms of this world shall be Christ's (Rev. xi. 15).

"If the foundations be destroyed, what can the righteous do?" When David had thus afresh surveyed the foundation of his faith, his soul brake forth in anthems of praise, which continue to the end of the book. I shall here only extract from the one that follows the one from which I have already quoted (ciii.), and then take an outline from the whole book to try to exhibit David's hold upon the name, that no knowledge, no language could interpret, incommunicable.

"Bless the JEHOVAH, O my soul: and all that is within me, bless his holy name.

"Bless the JEHOVAH, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.

"Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

"The JEHOVAH executeth righteousness and judgment for all that are oppressed.

"The JEHOVAH is merciful and gracious, slow to anger, and plenteous in mercy. . . .

"As far as the east is from the west, so far hath He removed our transgressions from us.

"Like as a father pitieth his children, so the JEHOVAH pitieth them that fear Him.

"For He knoweth our frame; He remembereth that we are dust.

"As for man, his days are as grass; as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

"But the mercy of the JEHOVAH is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children

"To such as keep his covenant, and to those that remember his commandments to do them.

"The JEHOVAH hath prepared his throne in the heavens; and his kingdom ruleth over all.

"Bless the JEHOVAH, ye his angels, that excel in strength. . . .

"Bless ye the JEHOVAH, all ye his hosts; ye ministers of his, that do his pleasure.

"Bless the JEHOVAH, all his works in all places of his dominion: bless the JEHOVAH, O my soul." What was the source of this ebullition of feeling? The Word of promise, the covenant, the covenant name. "Thou, O JEHOVAH, shalt endure for ever; and thy memorial unto all generations." David drew from that fountain, from that little brook, life, strength, joy, and peace in believing, eternal life. It never failed him, it never dried up; it supplied him with everything he required for time and for eternity, as he continues to

proclaim in the Psalms that follow. God might try him to the utmost, He might even give rein to Satan as He did in the case of Job (1 Chron. xxi. 1); his position as the shepherd-king, and as in a position not wholly warranted by God, might be more difficult than any one else upon the known earth. And yet the unspeakable name sustained him; his faith in it sustained him to the last moment of his life; he never looked to self but to JEHOVAH; he ever confessed himself to be a vile, helpless sinner, but he relied on JEHOVAH. "Blessed is the man whose strength is in thee; who passing through the valley of Baca make it a well. They go from strength to strength, every one in Zion appeareth before God. O JEHOVAH GOD of hosts, hear my prayer: give ear, O GOD of Jacob" (lxxxiv. 6).

"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness" (xvii. 15). Thus do we track David into the eternal world by his hold on JEHOVAH, the God in covenant with his people, the God in Christ, for it is the same one eternal Being. And if we ever obtain heaven it must be by the same lever, by the same eternal life. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

I have said I should slightly pass through the book of Psalms to get a sketch of the estimation in which David held the covenant name, the relative name; the omnipotent name that sustained him in his spiritual calling. In the second Psalm he said, "*I will declare the decree,*" the eternal counsel: "The JEHOVAH hath said unto me, Thou art my Son; this day have I begotten thee." The JEHOVAH here represents the

Godhead, and the Son, the Anointed One. "Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him." The Son of the Old Testament, was the Son of the New Testament, a duplex Being, "the Christ of God."

"Thou, O JEHOVAH, art a shield for me; my glory, and the lifter up of my head.

"I cried unto the JEHOVAH with my voice, and He heard me out of his holy hill.

"I laid me down and slept; I awaked, for the JEHOVAH sustained me.

"Salvation unto the JEHOVAH: thy blessing is upon thy people" (3); (Jonah ii. 9).

"Know that the JEHOVAH hath set apart him that is godly for himself; the JEHOVAH will hear when I call upon him.

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still.

"Offer the sacrifices of righteousness, and put your trust in the JEHOVAH.

"I will lay me down in peace, and sleep; for thou, JEHOVAH, only makest me dwell in safety" (iv.). Note, the calm, and peace of the writer's mind; with the cares of a kingdom upon his head, and the weight of a crown upon his head, he lay down in peace, slept, awaked; and the JEHOVAH sustained him. The words of the JEHOVAH strike us, "In the world ye shall have tribulation, but in me ye shall have peace." The unbeliever sinks in difficulties; the believer is sustained, and in peace. The peace is as ineffable as the name.

"O JEHOVAH, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

"Have mercy upon me, O JEHOVAH; for I am weak: O JEHOVAH, heal me; for my bones are vexed.

"My soul is also sore vexed; but thou, O JEHOVAH, how long?

"Return, O JEHOVAH, deliver my soul: O save me for thy mercies' sake." And then after saying, "I am weary with my groaning; all the night make I my bed to swim. My eye is consumed because of grief," he exclaimed, "The JEHOVAH hath heard my supplication; the JEHOVAH will receive my prayer" (vi.).

"The JEHOVAH is King for ever and ever" (x. 16).

"The JEHOVAH is in his holy temple, the JEHOVAH'S throne is in heaven: his eyes behold, his eyelids try the children of men" (xi. 4).

"The JEHOVAH is the portion of mine inheritance and of my cup: thou maintainest my lot . . .

"I will bless the JEHOVAH, who hath given me counsel; my reins also instruct me in the night seasons.

"I have set the JEHOVAH always before me; because he is at my right hand, I shall not be moved." David's mind then passed on to the truth of the resurrection, he saw in the Being of the Covenant, the Lord of life and glory; and he saw the resurrection of his body, to be one with His resurrection, "Therefore my heart is glad, and my glory rejoiceth; *my flesh also shall rest in hope.* For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." How closely woven were the lots of David and the Being to whom his soul clung. "Thou wilt show

me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (xvi.). Oh, the advantage of being a believer! It raises us above the world, and lands us in glory.

David wrote Psalm xviii. when he had been delivered from his enemies, and from Saul. He believed in his Covenant God as his Deliverer, and gave to Him all the praise. "I will love thee, O JEHOVAH, my strength.

"The JEHOVAH is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower . . .

"Who is God save the JEHOVAH? or who is a rock save our God?

"Some trust in chariots and some in horses, but we will remember the name of the JEHOVAH our GOD" (xx. 7).

"The JEHOVAH is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside still waters.

"He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the JEHOVAH for ever" (xxiii.).

St. Paul said, "I have not shunned to declare unto you all the counsel of God." And there is a phase of truth in the Psalms under this august name, that David did not fail to declare. JEHOVAH is here, to condemn all that is wrong; not to condemn the sinner, "God sent not his Son into the world to condemn the

world; but that the world through Him might be saved," but to condemn what is wrong, "God sending his own Son in the likeness of sinful flesh, *and for sin*; condemned sin in the flesh." Let us not think that JEHOVAH and sin can dwell together; He is here to proclaim vengeance against sin unrepented of, and unpardoned; and to destroy it in true believers. By what infinite means does He do this! by providence, by grace, by long-suffering, by affliction, and by trials of every sort; but above all, by the gift of the Spirit, to sustain us in the way of life. He does not suffer those He loves to go far from Him. And if we read the Psalms with this phase of truth in view, we shall see it clearly. JEHOVAH, not only the strength, guide, and defender of his people, but their holy God; and Almighty against those who will not surrender to the Gospel scheme. If there be rebellion against Him now, there could be no heaven hereafter; because subjection, love, and peace are the elements of his kingdom. I have here simply undertaken to set forth the fidelity, love, and worship of a subject of that kingdom. Let us never forget the little sentence, "*And for sin*," and perhaps our feality will be as great as David's.

"The JEHOVAH is my light and my salvation; whom shall I fear? The JEHOVAH is the strength *of my life*; of whom shall I be afraid?

"When thou saidst, Seek ye my face, my heart said unto thee, Thy face, JEHOVAH, will I seek . . .

"Wait on the JEHOVAH: be of good courage, and he shall strengthen thine heart: wait, I say, on the JEHOVAH" (xxvii. 1, 8, 14).

"Give unto the JEHOVAH, O ye mighty, give unto the JEHOVAH glory and strength.

"Give unto the JEHOVAH the glory due unto his name; worship the JEHOVAH in the beauty of holiness . . .

"The JEHOVAH sitteth upon the flood; yea, the JEHOVAH sitteth King for ever.

"The JEHOVAH will give strength unto his people; the JEHOVAH will bless his people with peace" (xxix.) I do not know how to leave this Psalm unextracted, let my reader turn to it (xxix.); it is a beautiful, poetical effusion. Some of the finest passages of the Revelation seem rooted in it (xix. 6; i. 15; xiv. 2).

"I will extol thee, O JEHOVAH; for thou hast lifted me up, and hast not made my foes to rejoice over me.

"O JEHOVAH, my God, I cried unto thee, and thou hast *healed* me.

"O JEHOVAH, thou hast brought up my soul from the grave: *thou hast kept me alive,* that I should not go down to the pit.

"Sing unto the JEHOVAH, O ye saints of his, and give thanks at the remembrance of his holiness. O JEHOVAH, my GOD, I will give thanks unto thee for ever (xxx.).

"Into thine hand I commit my spirit: thou hast redeemed me, O JEHOVAH GOD of truth." The last words Christ spake were these; quoted from David, but using the word Father instead of JEHOVAH, "Father into thy hands I commend my spirit" (Luke xxiii. 46). We never once find Him in any way ad-

dressing, or appealing to the JEHOVAH; to God, and constantly to His Father, but not to JEHOVAH; the distinct humanity could address the Deity; but it could not address God in his covenant-character, or relation to fallen man. We read, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11), or the anointed One, The JEHOVAH. And we find Christ teaching Himself to be the JEHOVAH GOD Almighty, and David's JEHOVAH (Matt. xxii. 44), but we never once hear Him calling upon a Being in covenant with Himself, a Saviour, a Redeemer, as do the children of men; it could not be, He was the Saviour, and not the saved; the Redeemer, and not the redeemed; the God in covenant with fallen man, and not the fallen man; the Creator, and not the alienated creature; the Restorer, and not of those to be restored; "The everlasting Father," and not the child of hell.

"O love the JEHOVAH, all ye his saints: for the JEHOVAH preserveth the faithful, and plentifully rewardeth the proud doer.

"Be of good courage, and he shall strengthen your heart, all ye that hope in the JEHOVAH" (xxxi.).

And then David passed on to the doctrine of forgiveness of sin, he saw it to be of JEHOVAH. "Blessed is he whose transgression is forgiven, whose sin is covered.

"Blessed is the man unto whom the JEHOVAH imputeth not iniquity" (xxxii.). He said, when he kept silence, his bones waxed old through his roaring, but when he confessed his sins, he was forgiven. "Be

glad in the JEHOVAH, and rejoice ye righteous." David knew only of an imputed righteousness.

"Rejoice in the JEHOVAH, O ye righteous: for praise is comely for the upright (xxxiii.).

"I will bless the JEHOVAH at all times: his praise shall continually be in my mouth.

"My soul shall make her boast in the JEHOVAH: the humble shall hear thereof, and be glad.

"O magnify the JEHOVAH with me, and let us exalt his name together . . .

"O taste and see that the JEHOVAH is good: blessed is the man that trusteth in him.

"O fear the JEHOVAH, ye his saints: for there is no want to them that fear him.

"The JEHOVAH is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

"Many are the afflictions of the righteous: but the JEHOVAH delivereth him out of them all" (xxxiv.).

In Psalm xl. the mind of the Prophet passed on to the one sacrifice for sin, that was to be the antitype of all type, "Many, O JEHOVAH, my God, are thy wonderful works, which thou hast done, and thy thoughts which are to us ward: they cannot be reckoned up in order unto thee.

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering thou hast not required.

"Then said I, Lo, I come: in the volume of the book it is written of me." If this be compared with Heb. x. 7, 8, 9, it will be seen how this JEHOVAH of the Old Testament was not only the institutor of sacrifice, but

the abolisher of it also, by the sacrifice of Himself. Well might He say, "All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in *the Psalms* concerning me" (Luke xxiv. 44). The volume of the Book is full of them.

"O clap your hands, all ye people; shout unto God with the voice of triumph.

"For JEHOVAH most high is terrible; he is a great King over all the earth . . .

"God is gone up with a shout, the JEHOVAH with the sound of a trumpet." The manner in which these two names are employed is very striking; God was always God; but His other name JEHOVAH represented all that He was to His people; all that He ever is to them. The passage was a prophecy of the ascension of Christ; David worshipped God in the abstract, and in the relative name; they were combined in his service of adoration, "God is gone up with a shout, the JEHOVAH with the sound of a trumpet.

"Sing praises to God, sing praises: sing praises unto our King, sing praises" (xlvii.). Psalm xxiv. should be read here, "Who is this King of glory? The JEHOVAH of hosts, he is the King of glory." JEHOVAH was everything to David, his King, Saviour, Redeemer, Deliverer, God; thus do we ever hear him addressing the duplex Being, "In thee, O JEHOVAH, do I hope: thou wilt hear, O JEHOVAH, my God . . . I will declare mine iniquity; I will be sorry for my sin.

"Forsake me not, O JEHOVAH: O my GOD, be not far from me. Make haste to help me, O JEHOVAH, my salvation" (xxxviii. 15, 18, 21). If David thus received the doctrine of Christ into his heart under the JEHO-

VISTIC economy, the prefigurative name, how shall we escape, if we neglect it, now that the God in Him had been revealed? under the more glorious economy of the saving knowledge of the Gospel. We see David in all his sins, and they were great; but as we read this ebullition of faith and love, we do understand how God could say of him, "A man after mine own heart" (Acts xiii. 22; 1 Sam. xiii. 14). "Black, but comely" (Cant. i. 5), is the doctrine of human nature as revealed to us. We read of Solomon, "His heart was not perfect with the JEHOVAH his GOD, as was the heart of David his father" (1 Kings xi. 4), the one became a gross idolator, the other was a true worshipper of the true God, "God is a Spirit; and they that worship him must worship in spirit and in truth."

Psalm xlviii. is a contemplation of the Church in her holy estate, in her state of grace, as the elect of God; David saw her glory in her Head, and what it would be. "Great is the JEHOVAH, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion." Thus do we see, that whatever assumptions communities may make, none but those who have JEHOVAH, Christ, the Holy Trinity, the true God, for their Head, are of the true Church. This religion of God in Christ, is the religion of the Bible, taught from the beginning to the end, and there is no salvation in any other name under heaven given among men. "The mighty God, even the JEHOVAH, hath spoken, and called the earth from the rising of the sun unto the going down thereof" (l. 1). But David's faith took him onward, beyond this earth. "God will

redeem my soul from the power of the grave: for he shall receive me. But then he drew the tremendous distinction, "Man that is in honour and understandeth not, is like the beasts that perish" (Matt. xlix. 15—20). "Cursed is the man that trusteth in man, and maketh flesh his arm. Blessed is the man that trusteth in the JEHOVAH, and whose hope the JEHOVAH is" (Jer. xvii. 5—7).

Psalm lxxxix. is a prophecy of Christ and His kingdom, Church, or spiritual seed; under the type of David and his house; and it was the JEHOVAH, the great Angel of the Covenant, who was the Author of the type. The language of the Psalm is most striking, the spiritual benefits of the Covenant, and of the Gospel scheme are revealed.

"I will sing of the mercies of the JEHOVAH for ever: with my mouth will I make known thy faithfulness to all generations.

"For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

"I have made a covenant with my chosen: I have sworn unto David my servant.

"Thy seed will I establish for ever, and build up thy throne to all generations.

"And the heavens shall praise thy wonders, O JEHOVAH. . . .

"The JEHOVAH is our defence: and the holy one of Israel is our king.

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." It will be seen here, David was referring to JEHOVAH'S choice of

him as King. Samuel i. 16 fully explains this; but as I have said, this Psalm was a prophecy of Christ as King, under the type of King David: and if the chapter be read I have referred to, it will be seen JEHOVAH instituted the type.

"I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. . . . . My faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. . .

"He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

"Also I will make him my first-born, higher than the kings of the earth.

"His seed also will I make to endure for ever, and his throne *as the days of heaven.*" This is a remarkable expression. We are told a thousand years are with God as one day; and one day as a thousand years; then these "days of heaven" may be rolling ages.

"My Covenant will I not break, nor alter the thing that is gone out of my lips.

"Once have I sworn by my holiness that I will not lie unto David.

"His seed shall endure for ever, and his throne as the sun before me.

"It shall be established for ever as the moon, and a faithful witness in heaven." In this Psalm we see the stability, and durability of the Kingdom of Christ; and in Daniel xvii., we have the same vision. I love to behold the sun in his unwaning strength, and life; in his ten thousand hidden forces, and in his splendor; the moon in her appointed orbit, obedient to eternal laws,

and the Divine mandate; and then to think of them as witnesses of the Word of God, of the eternity of his government and throne; of his covenant of grace with man; of man's spiritual and eternal union with Him (Jer. xxxi. 35, 36). The outer world in its gorgeous glory is but a symbol and a type "of the glory that excelleth." And so may the same thing be written of the throne of David, when "the Son of Man came . . . . there was given him dominion and glory and a kingdom, that all the people, nations, and languages, should serve him." The type then should have been abolished; the type was abolished by Himself. Let my reader take Cruden, and turn to all the passages relating to the kingdom of God, and the kingdom of heaven, and he will see that, that kingdom is indeed a grand reality, a glorious kingdom; sufficient of itself, stable enough of itself, and durable enough of itself to support itself. It is self-sustaining, as God, its royal founder, JEHOVAH, is self-existent. "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." We must look at the Old Testament under this phase of truth; and then emerge from it into the freedom of the kingdom of God. "Into the glorious liberty of the children of God." The words of St. Peter are striking (2 Pet. ii. 19—20).

"JEHOVAH thou hast been our dwelling-place in all generations.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

"Thou turnest man to destruction; and sayest, Return, ye children of men.

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Ps. xc.). If we thus look at Christ as God, the same Being, before creation had name or place; if we could thus look at our mortal economy, and see how frail and fleeting it is, I am sure display and state pretension, and assumption would all become odious to us; we should take Christ more as our example, and seek from Him the moral glory of His sceptre, and the spiritual glory of His reign. What a step in advance would this be! All nations would see the glory. A government stringent, strong, equitable, Divine.

The 91st Psalm was again a marvellous prophecy of Christ, under the type of David, the chosen, called, and anointed one; and this the Devil knew (11—12 verses; Matt. iv. 6). As "the prince of this world" he did his utmost to ensnare Him, to cause Him to cast Himself down, to tempt Him to worship him; but no, he might offer Him all the perishable kingdoms of this world; but He preferred the glory of holiness and of incorruption. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." I have a peculiar affection for this verse. We have seen Abraham, Moses, Elijah, and Job in that holy place, the Divine Presence; and in this Psalm we see Christ there, and He was safe.

"It is a good thing to give thanks unto the JEHOVAH, and to sing praises unto thy name, O Most High: To show forth thy loving kindness in the morning, and thy faithfulness every night. . .

"For thou, JEHOVAH, hast made me glad through thy work: I will triumph in the works of thy hands.

"O JEHOVAH, how great are thy works! And thy thoughts are very deep.

"A brutish man knoweth not; neither doth a fool understand this" (xcii.).

"The JEHOVAH reigneth, he is clothed in majesty; the JEHOVAH is clothed with strength, with which he hath girded himself.

"Thy throne is established of old; thou art from everlasting" (xciii.). This Psalm is a proclamation of the majesty, power, and holiness of Christ's kingdom; David's mind soared after the truth, after the infinite meaning of the ineffable name; he saw in it more than words could express, more heights than faith could scale, more promise than his great soul could grasp. This feature must strike us as we read these high-sounding proclamations, these holy effusions. And I would ask, Would it not be better to substitute some of these sublime laudations, anthems of praise, in our Church Service, instead of using and chanting as we do some of the most damnatory Psalms of David? The transition from the economy of the law, and of the Prophets to the Gospel economy, and at the end of the nineteenth century of it, seems to call aloud for the change. I never repeat those imprecatious, much less sing them. I say imprecations, because they really are the curses of the Law. Under the Gospel economy I read, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

"O come, let us sing unto the JEHOVAH; let us make a joyful noise to the rock of our salvation.

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

"For the JEHOVAH is a great God, and a great King above all gods. . . .

"O come let us worship and bow down; let us kneel before the JEHOVAH our Maker" (xcv.).

"O sing unto the JEHOVAH a new song: sing unto the JEHOVAH, all the earth.

"Sing unto the JEHOVAH, bless his name; show forth his salvation from day to day.

"Declare his glory among the heathen, his wonders among all people.

"For the JEHOVAH is great, and greatly to be praised; he is to be feared above all gods.

"The JEHOVAH made the heavens.

"Give unto the JEHOVAH, O ye kindreds of the people, give unto the JEHOVAH glory and strength.

"Give unto the JEHOVAH, O ye kindreds of the people, give unto the JEHOVAH glory and strength.

"Give unto the JEHOVAH the glory due unto his name: bring an offering, and come into his courts.

"O worship the JEHOVAH in the beauty of holiness: fear before him, all the earth.

"Say among the heathen, the JEHOVAH reigneth: the world shall be established that it shall not be moved.

"Let the heavens rejoice, and let the earth be glad. . . .

"Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the JEHOVAH: for he cometh, for he cometh to judge the earth;

he shall judge the world with righteousness, and the people with his truth" (xcvi.).

Reader, read with attention; note the language, the plenteousness of blessing, grace, and glory. By God being thus brought home to us in the relative name JEHOVAH, our covenanted Friend and Father, we see more in the Psalm than we had ever thought of; He is to us all that His omnipotent, incorrupt nature can yield or supply; His very nature becomes ours, and we become eternally His. David compassed the name in every way he could approach it; but he found its meaning was beyond his grasp; nor do we wonder at this, when we remember all the work of the Holy Trinity manward was contained in it. And thus it is not obsolete, the final work of God, the Restorer of all things, has yet to appear. What it will be, or how glorious it will be, we cannot conjecture; but upon one subject we have far more light than David had, upon the subject of the Resurrection. The JEHOVAH is risen" (Luke xxiv. 34), and in Him all will rise, He who created will restore. The Resurrection! who can compass that revealed truth? Who can pourtray the moment of the Resurrection, the glory of the resurrection? When every particle of dust shall be restored to life, "a spiritual body"; No; no mortal being can paint that scene; I have never seen it attempted. David could not compass the meaning of the name JEHOVAH, nor more can we; it reaches onward, and still onward beyond our knowledge, beyond our spiritual perception.

"Bless the JEHOVAH, O my soul, O JEHOVAH my GOD, thou art very great; thou art clothed with honour and majesty.

"The glory of the JEHOVAH shall endure for ever; the JEHOVAH shall rejoice in his works.

"My meditation of him shall be sweet: I will be glad in the JEHOVAH.

"Bless thou the JEHOVAH, O my soul. Praise ye the JEHOVAH" (civ.).

We see it was in no way God's purpose to reveal David to us infallible, perfect; but as a sinner, and a believer, his hold on the covenant, and on the covenant name, was marvellous faith. If we had this book of the Psalms alone, without the history of the man, we should see plainly these two phases of his character, a sinner, and an eminent believer in God, and in His Word, and purpose toward man. I have shown it was his faith God referred to when He said, "A man after mine own heart." Sin is our absolute condition; what do we see? Selfishness, covetousness, gluttony, drunkenness, pride, uncleanness; and I am very much inclined to think that those who pass most current in the world, are the worst. What would David have been without his regality, and without *his* JEHOVAH? His purple might have been a cloak, as it was a snare; but stripped of temporal glory, and without the righteousness his faith obtained for him, what would the man have been before the world, and before God? A moral spendthrift, without a claim, without a plea, without a source to call on. And such are we all; but by faith like that of David's, we emerge from the immoral degradation; leave far behind the feeders of swine, and loathing the husks that the swine do eat; we scale the heights of glory as we are commanded. "Put ye on the JEHOVAH Jesus Christ" (Rom. xiii. 14). David was our example; let us follow

him where he leads. Had he lived under the Gospel, instead of under the economy of the Law, the Divine Law could not have touched him; but upon repentance, faith, and the confession of his sins, he would have been free, and at once have been restored again into the fold of Christ and the kingdom of God. "Thy faith hath saved thee; go in peace." "Neither do I condemn thee; go, and sin no more." We never once find Christ inflicting penalty on the believer. "If the Son shall make you free, ye shall be free indeed." Those terrible inflictions of the punishments of the Law, under the economy of the Law, were to reveal to us, where we should have been without the Gospel. There is still a good deal of mistake here; trammels and snares of the Devil upon this subject; at the end of the nineteenth century of the Christian era, this ought not to be so. If the kingdom of God were fairly upheld, and in honor, it would not, it could not be so. On the contrary, there would be joy in this heaven in the presence of the angels of God over one sinner that repenteth. The Holy Trinity is still JEHOVAH, to the Christian Church, for the ingathering of the masses, and of the nations; let her see that she is obedient to His call.

The faith of David! What a theme! He was not content to bring the ark into the tabernacle in the city of David (2 Sam. vi. 17), that the Divine presence, JEHOVAH, might dwell there, and to laud him there, as we read in Ps. xxiv.; but with him originated the idea of building the Temple, that the JEHOVAH might dwell there. "And Nathan said, Go; do all that is in thine heart, for the JEHOVAH is with thee" (2 Sam. vii.). Let us beware of a spurious faith, of a

corrupt faith, of error, of all broad latitudinarian principles. "Then answered *Peter*, and said unto Jesus, JEHOVAH, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. xvii. 4). This was an ominous sign; we do not want three tabernacles, nor three temples. None for the law, none for prophets, nor for saints; but one body for the JEHOVAH Christ alone to dwell in. "While Peter thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear Him." Let us enthrone Christ alone in our hearts, and hear Him.

The faith of David! It is an inexhaustible theme! One tabernacle, one temple, one undivided heart for JEHOVAH. See him before Goliath, with more than the strength of Goliath; with "the shield of faith," and "the helmet of salvation." "David said to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the JEHOVAH of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the JEHOVAH deliver thee into mine hand, and I will smite thee; and I will give the carcases of the hosts of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel.

"And all this assembly shall know that the JEHOVAH saveth not with sword and spear: for the battle is the JEHOVAH'S, and He will give you into our hands" (1 Sam. xvii.). Such was the faith of David,

vigorous, noble, active, lucid, living; and this while he was yet a youth. It was just that, that evoked the striking words of God concerning him: "The JEHOVAH seeth not as man seeth; for man looketh on the outward appearance, but the JEHOVAH looketh on the heart. Arise, anoint him: for this is he" (1 Sam. xvi. 7—12). Christ said, "If ye believe in God, believe also in me." David not only believed in God, but he believed also in the name that promised all things, and he believed also that He who "had promised, was able also to perform." Let us turn again to his Psalms, and we shall still see the hold his soul had upon that name.

Psalms cv., cvi., cvii. are striking, as evidence of his secret reflections, and holy contemplations. He could say of the wicked, "They regard not the works of the JEHOVAH, nor the operation of his hands" (xxviii. 5); but not so with himself. He had been early and rightly instructed in the covenant of God with his people; and standing upon that foundation, he tracked their footprints from that source of life down to his own time. As though he had said, the Being whom I trust, JEHOVAH, has been faithful, He has done all that He said He would do; He has been what the name portends, what He shall be, a Leader, Redeemer, Saviour, Deliverer. He had indeed illustrated the great name in their temporal history, and also spiritually. St. Paul may have drawn his grand assertion from these three Psalms. "They drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. x.). And his other words strike us as we read the writings of this ancient of Israel: "Other foundation can no man lay than that is laid, which is Jesus Christ" (xiii.

11). Believer, do not disgrace the name believer; it is melancholy to hear JEHOVAH saying to a man of so magnificent and noble a character as David: "By this deed thou hast given great occasion to the enemies of the JEHOVAH to blaspheme" (2 Sam. xii. 14). God does not want our witness to his truth; but He demands of us the witness of a holy life as the testimony of his own Spirit, the gift of which is a part of the Gospel scheme. But to return to David's indomitable faith, that conquered his fallen nature, and obtained for him the holiness of God.

"O give thanks unto the JEHOVAH; call upon his name: make known his deeds among the people.

"Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

"Seek the JEHOVAH, and his strength: seek his face evermore.

"Glory ye in his holy name: let the heart of them rejoice that seek the JEHOVAH.

"Remember his marvellous works that he hath done; his wonders and the judgments of his mouth.

"O ye seed of Abraham his servant, ye children of Jacob his chosen.

"He is the JEHOVAH our GOD: his judgments are in all the earth.

"He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

"Which covenant he made with Abraham, and his oath unto Isaac;

"And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

That covenant was first of the land of Canaan, the

word of promise that the holy people should enter there; but it was also the covenant of grace, the word of promise that they should enter heaven. It contained all blessing needful for body and soul, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee," "And in thy seed shall all the nations of the earth be blessed" (Gen. xvii. 7; xxii. 18). And so in this Psalm David traced on the holy people to the smitten rock in Kadesh (Num. xx.), "He opened the rock, and the water gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his servant . . . Praise ye the JEHOVAH." In the next Psalm the sacred history continues.

"Praise ye the JEHOVAH. O give thanks unto the JEHOVAH; for he is good; for his mercy endureth for ever. Who can utter the mighty acts of the JEHOVAH? Who can show forth all his praise?" In this Psalm David traced on the holy people through the wilderness, and then added, "Blessed be the JEHOVAH God of Israel from everlasting to everlasting: And let all the people say Amen! Praise ye the JEHOVAH."

And still in Psalm cvii. David traced on the mighty stream of grace, the river of salvation; as we have seen in the preceding Psalms, from the little hillock where it rose, and now onward to the ocean of eternity. "O give thanks unto the JEHOVAH, for he is good: for his mercy endureth for ever.

"Let the redeemed of the JEHOVAH say so, whom he hath redeemed from the hand of the enemy . . .

"O that men would praise the JEHOVAH for his goodness, and for his wonderful works to the children of men." Four times did David repeat these words in this short Psalm; and then after going through a catalogue of the mercies of JEHOVAH, he added, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the JEHOVAH." But there is not a prophecy in the Bible that has not a second, third, or an overreaching meaning; and so this covenant of promise, and this arrival of the holy people in the land of promise, pointed on "to an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. i. 4). St. Paul explained this very clearly, after quoting from David (Ps. xcv. 7, 8), he said, "If *Joshua*," which would be the true translation, "If Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God" (Heb. iv. 8). Eternal rest is not of this dispensation; but there will be "A new heaven and a new earth," a new dispensation day of glory; the dead will rise "a spiritual body," and all will be restored, David knew this, "I shall be satisfied when I awake with thy likeness" (xvii. 15). He could paint the blessedness of the holy people, but he knew beyond this mortal state there is a world of glory.

But seeing as we do David's irrepressible faith, let us here pause a moment to inquire, what is the character of faith? what is the nature of faith? Faith is essential love, a Divine principle. It is not the assent of the mind, of the understanding, nor of reason only. Faith is not historical, nor temporary. Justifying and saving faith is the assent of the heart; spiritual union

with God; essential love to Him. The first ray of faith is "the light of life." The first spark of genuine faith is a spark of "the Divine nature" (2 Pet. i. 4), of the Spirit of God. "By grace are ye saved through faith; and that not of yourselves: it is the *gift* of God" (Rom. ii. 8). Here is a great principle involved. We have seen David's faith take him into the eternal world; he believed not only in the coming of the Messiah; the Being of the covenant, but he believed also in the resurrection; and that then he should wake up in his moral and spiritual likeness. And note, he had not arrived at this knowledge by the dint of reason, he makes no analogies, but takes hold of the fact with his heart, "As for me," let others do as they might, "As for me, I will behold thy face in righteousness; I shall be *satisfied* when I awake with thy likeness." His heart was already in heaven, his *will* was regenerated and holy, "I will behold thy face in righteousness," this was a strong, spiritual reaching forth of "the new man" (Eph. iv. 24; Col. iii. 10), "which after God is *created* in righteousness and true holiness." I will, the Divine nature alone could have said this; if "the old man" had said it (Rom. vi. 6; Eph. iv. 22; Col. iii. 9), it would have been more than great presumption, it would have been a lie; a fearful mistake.

The strong confidence culminates, "I will *behold thy face in righteousness*," sublime transfiguration! David so holy that he can stand face to face with the Eternal Three, the JEHOVAH, "The Holy One." His soul was bent on nothing less than this; what an aspiration! "I will," let us not fall back before what almost

appears an assumption; but follow on with this champion of faith. The kingdom of heaven may suffer violence, like him we must take it by force.

Then note again, "I shall be *satisfied* when I awake with thy likeness," David yearned for the justified and glorified state; he believed in it, he understood all about it; his soul reached onward to it; he possessed it then, but he looked beyond the grave, to the time when he should be perfected in it; then he should be satisfied; but he could not be satisfied with anything short of that state; with anything short of the likeness of the JEHOVAH, whom he adored.

Well then, the Scripture meaning of faith, is not the cold, formal, self-complacency some think it to be; it is not the stigma with which many are branded; it is a living principle within, uniting the soul with Christ now, that He may present it faultless before the presence of God's glory hereafter (Jude xxi. 24). "I will behold thy face in righteousness," such is the grand harmony of Scripture from the beginning of the Bible to the end. I have said that faith involves a great principle, even this; that if we have not faith in Christ now; this heartfelt love now; this outpouring of the soul to Him now; we cannot be saved, because we cannot have them hereafter; the soul must be created anew in Christ Jesus now. Or else what follows? rebellion, the old nature still; disrelish for holy things, defilement still; Satan still; could that be heaven? I say, what follows? Repudiation of redemption altogether; we were not sinners; Satan was not God's enemy; we did not want salvation; we could be saved without a Saviour; could that be heaven? No, let us see to it; repudiation of

self now; surrender to Christ now; love to Him, and the worship of Him now; or there can be no heaven for us hereafter. There cannot be love and worship without living faith.

But before returning to the subject of David's faith, I would ask, What is salvation? Our deliverance from the Devil by Christ; just that which all the deliverances in the Old Testament typified. When his people were oppressed, persecuted, and afflicted, He ever raised up for them deliverers, who were all types of Himself, "the Deliverer," a spiritual Deliverer from our spiritual enemies. Reader, do you know the way of salvation? it is a momentous question: do you know the way of salvation? Thousands die in total ignorance of the way of salvation; it is by Christ alone. All temporal deliverances are nothing compared to this; a few years hence we shall be neither the better nor the worse for them, only as they are of grace for us to improve to the glory of God. If we do not do this we shall be the worse for them, but our final deliverance from Satan will be eternal. It was said of John, he shall go before the JEHOVAH "to give knowledge of salvation unto his people by the remission of their sins" (Luke i. 77). Have you this "knowledge of salvation"? Do you know Christ as having redeemed you from the curse of the Law, having been made a curse for you? Do you know his life given as the ransom of your redemption? Do you know Him as the atoning sacrifice for the sin of the world? Do you see in Him your reconciled God and Father? If you do not, you do not know the way of salvation; you do not know what salvation is, and you

are still exposed to the curse of the Law, to the eternal wrath of God. May you see Him, even as Simeon saw Him, and it will be a glorious advent to you. "JEHOVAH, now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation." And David with the eye of faith saw that Saviour and that salvation as plainly as Simeon; and St. Paul saw Him with the eye of sense.

In Psalm cx. there is a particular revelation of the unity and complexity of this name JEHOVAH, of the distinction between the Father, and the Son, the distinction of Persons; and we should ever be prepared to meet with the name in these forms.

"The JEHOVAH said unto my JEHOVAH, Sit thou at my right hand, until I make thine enemies thy footstool.

"The JEHOVAH shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. . . .

"The JEHOVAH hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek." Christ reasoned with the Pharisees upon this Psalm to try to convince them of his Divinity; and added, "If David then call Him JEHOVAH, how is He his Son?" And then we read, "No man was able to answer Him a word" (Matt. xxii. 42—46; Mark xii. 36; Luke xx. 44). What ignorance, what blindness, what darkness; they could not see the Father and the Son as David did; they could not see that God himself was the Author of redemption, and salvation, the Redeemer and the Saviour. St. Peter also referred to the prophecy as being fulfilled after Christ's resur-

rection and ascension (Acts ii. 34). How well do we thus understand our Saviour's words, "I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He" (John xiii. 18, 19). "The spirit of prophecy is the testimony of Jesus," and if we do not believe, with the addition of fulfilled prophecy, how can we be saved?

Would I could sketch the portraits of the two beings, David, and the Pharisee, of the believer, and the unbeliever; the one all light, knowledge, hope, peace, and and life—the other all darkness, fear, and distrust. "Neither durst any man from that day forth ask Him any more questions." Take a man bereft of his five senses, and what would he be?—blind, deaf, dumb, tasteless, scentless, senseless—a being without light, reason, or the power in any way to direct himself. And so without the indwelling Spirit, whom we can only receive through Christ, we are spiritually blind, deaf, dumb, without "the savour of knowledge," without "the savour of life," without the power of reasoning, as we have seen the Pharisees were. "No man was *able* to answer Him a word;" they were spiritually dead, "dead in trespasses and sins." Now mark the contrast: "But as many as received Him, to them gave He power to become the sons of God, to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i.). Then we are temples of God; then with the eye of the Spirit we see; then we hear, taste, and feel that the Lord is gracious, all the spiritual senses are in action. "The invisible God" is henceforth our Father, and the filial relationship restored; we are under his protection

and guidance. "If any man be in Christ. . . . All things are become new" (2 Cor. v. 17); he lives in the world altogether a different being. Let the book of the Acts of the Apostles only be read in evidence of this: what they were after the Pentecostal baptism, every child of God is, more or less, after he is born of the Spirit. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. xxxv.). "O JEHOVAH, I know that the way of man is not in himself to direct his steps" (Jer. x. 23). David said the same: "The steps of a good man are ordered by the JEHOVAH." "O give thanks unto JEHOVAH, for He is good: for his mercy is for ever."

This name was tangible to David, something for his ardent soul and fervent spirit to lay hold of, that which the name of God in the abstract could not have been. It was the covenant name, and brought God home to him in many, and in the nearest relations. This we find again in Psalm cxi.: "Praise ye the JEHOVAH. I will praise the JEHOVAH *with my whole heart* in the assembly of the upright, and in the congregation.

"The works of the JEHOVAH are great, sought out of all them that have pleasure therein. . . .

"He hath made his wonderful works to be remembered: the JEHOVAH is gracious and full of compassion. . . . *He will be mindful of his covenant.* . . .

"He sent redemption unto his people: He hath commanded his *covenant for ever:* holy and reverend is his name." This is faith, to believe the Being of the covenant, the Messiah, "the Christ," to be the One

Eternal Being of all ages: "the Word" to Adam, to Abraham, to Moses, to himself; "He hath commanded his covenant for ever." "Lo, I am with you alway, unto the end of the world." God could pledge no more.

The next Psalm (cxii.) proclaims Him to be the crown of the righteous. I can only extract a passage or two; my reader must read the book for himself if he would see this phase of it. As we read, one would almost suppose it was written expressly to proclaim the great name; to make mankind see the relativeness of it—what it is to the world.

"Praise ye the JEHOVAH. Blessed is the man that feareth the JEHOVAH, that delighteth greatly in his commandments.

"Wealth and riches shall be in his house: and his righteousness endureth for ever." The reader must read this beautiful little Psalm for himself, if he would see the crown of the believer, and of the consequently upright in heart.

"Praise ye the JEHOVAH. Praise, O ye servants of the JEHOVAH, praise the name of the JEHOVAH.

"Blessed be the name of the JEHOVAH from this time forth and for evermore.

"From the rising of the sun unto the going down of the same the JEHOVAH'S name is to be praised.

"The JEHOVAH is high above all nations, and his glory above the heavens.

"Who is like unto the JEHOVAH our GOD, who dwelleth on high?" (cxiii.). Let us not fail to bear in mind as we proceed to the end of this volume, that this Being was the very same spiritual and eternal Being

who was in Christ, and who said, "And now, O Father, glorify thou me *with thine own self* with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me" (John xvii.). Happy those! Blessed! thrice blessed those who are amongst the happy number! Reader, are you one? Given to Christ out of the world.

In Psalm cxv. David celebrated the praises of JEHOVAH, and set forth the distinction between Him and all the gods of the heathen, showing they were but vanity. When we remember what idolatry has been in the world's history, the subject should engage our most grateful consideration and sympathy. I have often said all Pagan religions are corruptions of the religion of JEHOVAH. He has revealed Himself, and by this name from the time of the first human being. "God is a spirit," but men dislike spiritual worship, and substitute any form, and any object in the place of the true God. And yet, as we read heathen mythology, the history of all false religions, we do feel how amazingly the religion of JEHOVAH has gained ground; what Revelation has done for us; and so perversions and corruptions must wane till this name be exalted over all the earth. As we read, one would almost think David wrote the Psalms to proclaim the name JEHOVAH to the Pagan world, to the whole world. They are not only a proclamation, but often like a confutation of heterodoxy. The name was differently pronounced and called the Tetragramaton or name with four letters, Javo, Jaho, Jaon, and Jah, the poetical name.

There can be no doubt but that the name Jupiter was derived from it, or an impious assumption of it. He was supposed to be the most powerful of all the gods of the ancients. The worship of him was universal; he was the Ammon of the Africans, the Belus or Baal (2 Kings xxiii. 4, 11—19) of the Babylonians, the Osiris of Egypt. Here we trace back the name to its original, JEHOVAH. The worship of Jupiter surpassed that of other Gods in solemnity. We read, he became the sole master of the empire of the world, divided it with his brothers. He reserved for himself the kingdom of heaven, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto. When St. Paul healed the cripple, the people said, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

"Then the priests of Jupiter, which was before their city, brought oxen and garlands into the gates, and would have done sacrifice with the people.

"Which, when Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein" (Acts xiv.).

It is said of Seneca, that just before his death he spoke of Jupiter the Liberator, and some have thereby supposed that he was secretly a Christian, and called on Christ "the Deliverer." The Church in the world is a missionary to rally souls around the Cross of Christ.

David was this as well as Barnabas and Paul. "The JEHOVAH is a great GOD, and a great King above all gods.

"Thou, JEHOVAH, art high above all the earth: thou art exalted far above all gods."

"Not unto us, O JEHOVAH, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." And then in this Psalm (cxv.) after showing the absurdity of the idols of the heathen, David again proclaimed the JEHOVAH the GOD of Israel in the most lofty language.

"O Israel, trust thou in the JEHOVAH: he is their help and their shield.

"O house of Aaron, trust in the JEHOVAH: he is their help and their shield.

"Ye that fear the JEHOVAH, trust in the JEHOVAH: he is their help and their shield.

"The JEHOVAH hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

"He will bless them that fear the JEHOVAH, both small and great.

"The JEHOVAH shall increase you more and more, you and your children.

"Ye are the blessed of the JEHOVAH, which made heaven and earth.

"The heaven, the heavens are the JEHOVAH'S, but the earth hath he given to the children of men.

"The dead praise not the JEHOVAH, neither any that go down into silence.

"But we will bless the JEHOVAH from this time forth and for evermore. Praise the JEHOVAH."

In Psalm cxiv., David says, all the miracles of old, the deliverance from Egypt, the passage through the Red Sea, through the Jordan, the waters gushing from the smitten rock, were wrought in the great name. "Tremble, thou earth, at the presence of the JEHOVAH, at the presence of the God of Jacob." The Sacred Ark with the Law laid up therein was a type of Christ; of the Law to be fulfilled by Him. Before it the waters of the Jordan were divided; before it Dagon, the god of the Philistines, fell. Of it they said, "God is come unto the camp" (1 Sam. iv. 7). Before it the walls of Jericho fell; and other miracles were wrought, to reveal our strength in the righteousness of Christ, "THE JEHOVAH OUR RIGHTEOUSNESS." In that strength we may go forward; before it difficulties will fall; before it miracles of grace will be wrought.

In Psalm cxvi. David praised JEHOVAH for deliverance; but he was here a type of Christ, almost the same words are used as in Jonah the second chapter. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

"Then called I upon the name of the JEHOVAH: Oh, JEHOVAH, I beseech thee deliver my soul.

"Gracious is the JEHOVAH, and righteous; yea, our God is merciful. . . .

"Return unto thy rest, O my soul; for the JEHOVAH hath dealt bountifully with thee. . . .

"I will pay my vows unto the JEHOVAH, now in the presence of all his people.

"In the courts of the JEHOVAH'S house, in the midst of thee, O Jerusalem. Praise ye the JEHOVAH.

"O praise the JEHOVAH, all ye nations; praise him, all ye people.

"For his merciful kindness is great towards us; *and the truth of the JEHOVAH endureth for ever.* Praise ye the JEHOVAH" (cxvii.). I leave my reader to reflect on this language.

Psalm cxviii. is an anthem exuberant with the praises of JEHOVAH. I must almost extract it here to show what the faith, and hope, and love, and joy of the Psalmist were.

"O give thanks unto the JEHOVAH; for he is good: because his mercy endureth for ever. Let Israel *now* say, that his mercy endureth for ever.

"Let the house of Aaron *now* say, that his mercy endureth—or is—for ever.

"Let them *now* that fear the JEHOVAH say, that his mercy is for ever." The meaning here is that, in consequence of the Covenant of the JEHOVAH with man, His mercy is of grace, and for ever. It is invested in Christ, and stands in Him, stable and unchangeable; it does not vary with the creature, but eternally unalterable in Christ. "I called upon the JEHOVAH in distress: the JEHOVAH answered me, and set me in a large place.

"The JEHOVAH is on my side; I will not fear; what can man do unto me?

"It is better to trust in the JEHOVAH than to put confidence in man.

"It is better to trust in the JEHOVAH than to put confidence in princes.

"All nations compassed me about: but in the name of the JEHOVAH will I destroy them.

"They compassed me about; yea, they compassed me about: but in the name of the JEHOVAH I will destroy them.

"They compassed me about like bees; they are quenched as the fire of thorns: but in the name of the JEHOVAH I will destroy them.

"Thou hast thrust sore at me that I might fall; but the JEHOVAH helped me.

"The JEHOVAH is my strength and song, and is become my salvation. . . The right hand of the JEHOVAH doeth valiantly.

"I shall not die, but live, and declare the words of the JEHOVAH.

"The JEHOVAH hath chastened me sore: but he hath not given me over unto death." David did die, but his writings testify of the eternal truth he maintained. "And by it he being dead yet speaketh." His confidence being rightly grounded, was not in vain.

"Open to me the gates of righteousness: I will go into them, and I will praise the JEHOVAH: This gate of the JEHOVAH, into which the righteous shall enter." Reader, note well this striking language—the kingdom of God, of free grace, was known to David; open to him, and he entered therein by the right door, Christ. "I will praise thee: for thou art become my salvation." "I am the door: by me if any man enter in he shall be saved, and go in and out, and find pasture" (John x.). David found pasture, and it was an all-satisfying portion to him.

"The stone which the builders refused is become the head-stone of the corner.

"This is the JEHOVAH'S doing; it is marvellous

in our eyes." David did not say this by inspiration only; his faith laid hold of truth; he knew the JEHOVAH of whom he spake to be the "substance" of the Covenant; and he compared Him to the foundation-stone of a structure; that from which it rises, and upon which it rests. Doubtless, David had in his mind the stone upon which Jacob poured oil, and set it up as a memorial of the JEHOVAH'S presence (Gen. xxviii. 13—19). JEHOVAH here proclaimed Himself the Being of the Covenant; and that Presence constituted "the house of God, and the gate of heaven." The same idea was in David's mind. Our Saviour quoted his words, and then said to the Pharisees and chief priests, "Therefore, I say unto you, *the kingdom of God* shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 42—44). He therefore confirmed the fact, that He was "the stone" which they had rejected, although He had become the headstone of the corner. He most faithfully showed them what a perilous thing it was to reject that Head, and Foundation Stone. "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Here is a fatal rejection and a glorious, real, saving acceptation. Oh, my dear reader, do ask yourself, am I a Jacob, a David, or am I a Pharisee, a Chief Priest? Have I rejected Christ to my soul's damnation? or have I like David, vitally and joyfully received Him into my soul to my soul's salvation? It is a momentous question, and I would be in earnest to enforce its claim upon our attention. I am sure there will yet be a death struggle, and a life struggle to maintain the truth of Christ. It is the one

truth the Devil is ever labouring to obscure; but, my dearly beloved reader, I warn you most affectionately; and I tell you in love to your soul, you may live without Christ; but you cannot die without Him. To do so would be certain damnation. He declared Himself to be the door, and the gate of the kingdom of heaven; and if by Him we do not enter now, we cannot do so hereafter. How sublime these words of David in Christ's own mouth. "This is the JEHOVAH'S doing; and it is marvellous in our eyes." Yes, the JEHOVAH, who spake to David's soul, spoke to the Pharisees. He spake to them, to the world, throughout all ages, of one unique, stupendous, and complete salvation; and how can we escape if we neglect it?

St. Peter also referred to that passage, with all the fervour and confidence its great importance inspired, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 11). There have always been "builders" throughout the world's history; in the time of David, of Christ, of Peter: Babel builders; but as of old the JEHOVAH came down to see the city (Gen. xi.), so He will ever do, and confound their language; till they learn to proclaim His great name; and to build upon Himself the living, the tried, the precious corner-stone; the sure foundation (Isa. xxviii. 16; Eph. ii. 15). Let us return to David.

"This is the *day* which the JEHOVAH hath made; we will rejoice and be glad in it." This was said in reference to this, the JEHOVISTIC dispensation, as

in cii. 7, "Thou art my Son; this *day* have I begotten thee."

"Save now, I beseech thee, O JEHOVAH: O JEHOVAH, I beseech thee, send now prosperity.

"Blessed be he that cometh in the name of the JEHOVAH.

"God is the JEHOVAH, which hath shewed us light . . .

"Thou art my God, and I will praise thee: thou art my God, I wilt exalt thee.

"O give thanks unto the JEHOVAH; for he is good: for his mercy is for ever."

I leave my reader to track on this doctrine of JEHOVAH throughout the remainder of the Psalms, "It is established for ever as the moon." God Himself has set the name as "The brightness of the firmament," to shine for ever and ever. The last of David's Psalms are anthems to JEHOVAH, I shall extract a few more passages, and then pass on to the Prophets, where we shall find the same strong faith, the same firm hold on the covenant name. The Triune God exalted. "Quicken me, O JEHOVAH, for thy name's sake."

Let my reader read the cxxx., cxxxii., cxxxiv., cxxxv., cxxxvi. connectedly. Here David exalts JEHOVAH as the leader of his people; as I read the two beautiful lines always come to my remembrance,

> "Guide me, O thou great JEHOVAH,
> Pilgrim through this barren land."

And I like to evangelize them.

> "Guide me, Oh exalted Saviour,
> Pilgrim through this barren land."

Without that "Day-star" from on high to guide us, we should "Grope at noonday."

"Praise ye the JEHOVAH. Praise ye the JEHOVAH from the heavens: praise him in the heights.

"Praise ye him, all his angels: praise ye him all his hosts.

"Praise ye him, sun and moon: praise him all ye stars of light.

"Praise him ye heavens of heavens, and ye waters that be above the heavens.

"Let them praise the name of the JEHOVAH: for he commanded, and they were created . . .

"Let all praise the name of the JEHOVAH: for his name alone is excellent; his glory is above the earth and heaven.

"He also exalteth the house of his people, the praise of all his saints; of the children of Israel, a people near unto him. Praise ye the JEHOVAH" (cxlviii.). But it will be asked, if God thus exalted the horn of His people in One, if Israel was so near unto Him, why should they be dispersed over the earth, be banished from Him for nearly two thousand years? The answer is short and plain; because when He came in the flesh, as for four thousand years He had Himself said He would, they rejected Him, "They stumbled at that stumbling-stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed" (Rom. ix. 33). But why was that stone laid as a rock of offence, and by God Himself? "Behold, I lay" to humble the proud heart; to teach it its deceitfulness and sin-

fulness; that done it will receive salvation, Christ; but the sinner not convinced of sin, and without Him, must be damned. It would almost seem David was left to fall, to reveal him to a lost world, a great sinner, and a great believer. And the Jews have been left to reveal to us a body without Christ, and the Gentile Church, a body with Christ. Reader, beware! The Broad Church views are fast gaining ground amongst us.

"Praise ye the JEHOVAH. Sing unto the JEHOVAH a new song, and his praise in the congregation of saints.

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

"Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

"For the JEHOVAH taketh pleasure in his people: he will beautify the meek with salvation.

"Let the saints be joyful in glory: let them sing aloud upon their beds.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand" (cxlix.). Every word of this language is worthy of notice, but this last verse is most striking. The saints have no sword but "the sword of the Spirit, which is the Word of God." And of Christ, we read, "*Out of his mouth* went a sharp two-edged sword" (Rev. i. 16). "These things saith he which hath the sharp sword with two edges" (ii. 12). They were the Old Testament and the New, "The Word of God is quick and powerful, sharper than any two-edged sword." I only quote these passages to show, that it was the same Eternal Spirit who spake,

whether by David, St. Paul, or by John in Patmos. It is this harmony of the Scriptures during four thousand years that authorizes them to be of God.

"Praise ye the JEHOVAH. Praise God in his sanctuary: praise Him in the firmament of his power.

"Praise Him for his mighty acts: praise Him according to his excellent greatness.

"Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

"Praise Him with the timbrel and dance: praise Him with stringed instruments and organs.

"Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals.

"Let everything that hath breath praise the JEHOVAH. Praise ye the JEHOVAH" (cl.). With such a Saviour let us add one verse worthy of the subject, worthy of a David.

"Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learn'd JEHOVAH'S name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

CHAPTER XVI.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; h also is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day, shall ye say, Praise the JEHOVAH..... his name is exalted.

"Sing unto the JEHOVAH; for he hath done excellent things: this is known in all the earth."—ISA. xii.

"Thou wilt keep in perfect peace, whose mind is stayed on thee, because he trusteth in thee!

"Trust ye in the JEHOVAH for ever: for in the LORD JEHOVAH is everlasting strength."—xxvi. 3, 4.

THIS form of expression with regard to the great name, was to reveal the complexity of the Being spoken of, the Father, and the Son, as in Psalm cx. 1: "The JEHOVAH said unto my JEHOVAH, the God Almighty," and the God in Christ. When Christ addressed God, He said, "O Father, LORD of heaven and earth" (Matt. xi. 25), meaning the Supreme Being, Supreme Ruler and Governor of all men. But when the creature addresses God, appeals to Him, or sets up a plea to Him, he couples the name

of the second Person of the Holy Trinity, whose very name is mediation, intercession. "In the LORD JEHOVAH is everlasting strength." Or, in the JEHOVAH is everlasting strength. There is no strength, no help, no appeal can be made, no legal plea set up, but in the double, all-prevailing name; as when Christ said, "If ye believe in God, believe also in me." "If ye shall ask anything in my name, I will do it." Note well, in this passage, the mind is to be stayed on the duplex Being, perfect peace is in the duplex Being; the person who spake was trusting in the duplex Being. I have shown from David, how he drew from the Triune name, how His mercy could endure for ever. But a fatal mistake may be made here, there may be false peace, false trust in God, without any knowledge of God in Christ. Oh, I say, this is a fatal mistake, a damning mistake!

Reader, in whom are you trusting? In an abstract Being, God? Christ might trust in Him, because He was an unfallen Being, but you cannot find peace in God unshielded by the Second Person of the Holy Trinity; He was the "Prince of Peace," and his benediction was peace. "Peace I leave with you; my peace I give unto you" (John xiv. 27; xvi. 33). "Peace be unto you" (xx. 19—21). In Him we have perfect reconciliation, which is peace. And hence the complexity of the great name in the Old Testament; it was the harbinger of peace. These ancients trusted in the LORD JEHOVAH, and He would not disappoint their hope, because they did trust in Him. The command was peremptory; trust in Him for ever, because in Him is everlasting strength. We must believe in the

Trinity of the Godhead as well as in the unity; we must receive the three Divine Persons in their distinct offices for the salvation of the soul. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." And I want to show that this was the doctrine as well of the Old Testament as of the New. The covenant name JEHOVAH represented the Holy Trinity; and we find it throughout the Prophets; and in some places, as in the Book of Jonah, striking illustrations of the name. I repeat, we must not look to the Church for salvation; we must not look to the sacraments for salvation; we must not look to the cross, we must not look to ourselves; we must not even look to our prayers for it; we must look away from everything and everybody to Christ, a living Saviour; to God in Him, almighty towards us. The moment the Church proclaims that the gift of the Spirit is of necessity in the ordinance, and teaches the same, she falls into a state of formalism, error, and consequently of spiritual death: the gift of life is in faith in Christ, in spiritual concord with Him; the sacraments are mediums of gifts to persons so united, but without the anterior knowledge, light, life, and love, they are but vain. This was pertinently taught by Christ: "Whoso shall receive one such little child in my name, receiveth me" (Matt. xviii. 5; Mark ix. 36, 37; Luke ix. 48). "And whosoever shall receive me, receiveth Him that sent me." Here again is the complexity of the Persons; but without the Medium, Christ, it is impossible to receive the gift of the Father. What the Son was to the Father, every child of Adam is to Him—by covenant grace—and what the Father was

to the Son, He is to every child of Adam; Father and God, the relationship is restored; the Son stands in our stead, and we are all represented in Him, and by Him. Sin is gone, holiness bestowed; if we do not avail ourselves of the benefit that is our fault. What is death? Otherwise inexplicable death, but final deliverance from the sinful state; final liberation from Satan, the beginning of a new era in the Divine life. "Absent from the body, present with JEHOVAH." This is the tenor of the whole of the writings of the Prophets, as we shall see.

But before proceeding I would again say the great name JEHOVAH does represent the Three Persons of the Holy Trinity, and from the want of the knowledge of this, of faith in the Holy Ghost, the soul may lose much of the strength, and life, and hold of the anchor on which it has anchored. The doctrine of the work of the Spirit is a most important one. I see it taught, not only in Creation (Gen. i. 2, 3, 26), but again in the history of the Flood in the most striking manner (viii. 7—12). The raven sent forth from the Ark represented the Evil spirit, the black pall of sin spread over the earth. The dove was the symbol of the Spirit of God. It could find no rest for the soul of its foot; the human heart was too corrupt to receive the celestial messenger; and so it returned to the ark—which was a type of Christ, as the Spirit returned, and rested upon Him, to do the work of God in Him. There He found a resting-place amidst the billows, and rolling surges of the floods of sin at that time, He found a resting-place; no opposition to the mighty God; no counteraction of His mighty work. "He giveth not his Spirit by measure unto him." The Spirit of God

descended like a dove." The work was sustained, done, a perfect man. And that work done, there went forth from that perfect man the same Holy Ghost who is to convert the world. Noah waited seven days, and again other seven days, when the dove returned with an olive leaf in its mouth, so that he knew the dark waters were abating; and after other seven days it returned no more; a type of sin gone; of the Holy Spirit having found rest in the body one with Christ. The same manifestation and extension of the work of the Spirit is taught in the history of Gideon (Judg. vi. 37, to the end; vii. 19, 20); the pitchers were broken, and his army went forth with their lamps in their left hand, and their trumpets in their right hand, crying, "The sword of the JEHOVAH and of Gideon." Oh, Church of Christ, of whom Gideon was a type, pray not that the dew may be upon the fleece only; nor upon the ground around only; but upon the fleece and upon the ground all around. And Christ has said, it shall be so; "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." But the promise resolved itself into this, "I will not leave you comfortless; I will come to you" (John xiv. 16—18). Here we have the Trinity of the unity, and the unity of the Trinity; as anciently taught in the name JEHOVAH. Wherever we read the name let us be careful to receive the doctrine of the Trinity. In the verses which head this chapter, we find the Prophet trusting in God, but his God was "The LORD JEHOVAH," and *woe*, or using another meaning of the word *cursed* (Matt. from the 13th to the 29th verse), is the man who does not know the union of the two; who

does not trust in JEHOVAH, in Christ, who separates God and Christ, who stops short of the unity in Trinity, and the Trinity in unity, trusting in God, but stopping short of what the Prophet has so plainly revealed.

What was the religion of the two thousand years between the Flood and the Christian era? An enormous system of sacrifice to foreshow one sacrifice for sin; types to typify one righteousness to justify all; institutions to reveal one redemption; symbols to teach the enlightening influence of the Spirit; of one sanctification by "the precious blood of Christ;" of one holiness, glory to clothe all. Of prophecies to foretell of Him. The words of Daniel were but the tenor of the whole of the writings of the Prophets. "To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (ix. 24). What a sweep of Gospel truth and grace. "The law was given by Moses, but grace and truth came by Jesus Christ." The cloud predicted the glory to be revealed. The religion of those two thousand years, of four thousand years, was the religion of JEHOVAH, of Christ; He who taught by that typical economy, who signified by the Prophets, was the same Being who came, and expounded in all the Scriptures the things concerning Himself. Thus we have the Instituter, and the Explainer, the type and the antitype, the prophecy and the fulfilment; the Inspiration and the embodiment of all truth. "I am the truth, the way, and the life." The Law and the Prophets prophesied until John; since that time the kingdom of God is preached, and every man presseth into it." The JE-

HOVAH is the Supreme Being of the Old Testament; and "the Christ of God" of the New, they were but One. The distinct humanity excepted. The New Testament was the response to the Old. Let us glance at this in the Prophets.

The dynasty of the Kings of Israel and Judah lasted about six hundred years. Isaiah prophesied during the fifth century of that dynasty. His commission was to proclaim the downfall of the two kingdoms of Israel and Judah; and to proclaim once more before the people the kingdom of God, of JEHOVAH their Covenant God; the peaceable kingdom of the Branch of the promised One, of Christ. The blessings of His kingdom; its future flourishing condition and triumph. The calling of the Gentiles; the dispersion and return of the Jews; the preaching of John the Baptist, and of the Apostles (xl.). The nature of Christ's work, and the promulgation of his Gospel over the world. The destruction of Babylon for her usurpation. And is not this what the true servants of Christ ought ever to be proclaiming? His kingdom in opposition to the empire of "the prince of this world" in whatever form it may raise its rebel head. And thus the book opens. "Hear, O heavens, and give ear, O earth: for the JEHOVAH hath spoken, I have nourished and brought up children, and they have rebelled against me." This first chapter is an appeal, and an expostulation too solemn, too faithful to fallen man, and too deep in eternal truth for me to mar by extract. Let my reader read it for himself, and thus follow me through this book. I cannot refrain from extracting one verse more of it, the voice swells out from amidst the chaos of that period. After saying,

"From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores," it added, "Come now and let us reason together, saith the JEHOVAH: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the great antidote of sin, the Gospel; JEHOVAH, Christ, Himself administering it; and it is that scheme of administrative grace that I do desire to commend to my readers. Condemnation and exculpation; or justification by laying hold of proffered eternal life.

But I have spoken of the responsive element of the New Testament to the Old, and I would glance at this, for my reader to grasp the subject for himself; for the New Testament is the response and fulfilment of the Old; and not only was Christ the fulfilment of all things concerning Himself, but He authorized the ancient writings by very largely rooting his own teaching in them; if a good Biblical student would read it with this phase of eternal truth in view, he would be struck with our Lord's testimony to the written Word; I cannot here point out the whole of the Divine intention, let one passage suffice as an example of the whole tenor of Christ's teaching (Mic. vii. 6; Matt. x. 35, 36; Luke xii. 53). So that we see in Christ, the JEHOVAH, the author of the Old Testament, and the confirmer of his own Word.

Isaiah ii. is a prophecy of the coming of Christ, and of his kingdom, and in it we read, "Out of Zion shall go forth the Law, and the word of the JEHOVAH from Jerusalem." And in xlii. 21, "The JEHOVAH is well pleased for his righteousness' sake;

He will magnify the law, and make it honourable." The Sermon on the Mount, and Christ's own obedience to the letter of the Divine Law, as He taught it, were the fulfilment of the ancient prophecy. He raised the standard of the Law to an amazing altitude, magnified it and fulfilled it; and by the power of that moral force could say, "And I, if I be lifted up from the earth, will draw all men unto me."

Again in that second chapter we read, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the JEHOVAH alone shall be exalted in that day.

"For the day of the JEHOVAH shall come upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

"And upon all the cedars of Lebanon, that are high and lifted up; and upon all the oaks of Bashan. . . . [See the same figurative language in Zech. xi. 1—3]. And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the JEHOVAH alone shall be exalted in that day." In the first chapter of St. Luke, in the anthems of Elisabeth, Mary, and Zacharias, we have the response to the voice of JEHOVAH in the ancient prophecy, the fulfilment of it: "There shall be a performance of those things which were told her from JEHOVAH."

"And Mary said, My soul doth magnify JEHOVAH, and my spirit hath rejoiced in God my Saviour. . . .

"He that is mighty hath done to me great things; and holy is his name. . . .

"He hath put down the mighty from their seats, and exalted them of low degree.

"He hath holpen his servant Israel, in remembrance of his mercy;

"As he spake to our fathers, to Abraham, and to his seed for ever. . . .

"Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the JEHOVAH GOD of Israel; for He hath visited and redeemed his people.

"As he spake by the mouth of his holy prophets, which have been since the world began. . . .

"To perform the mercy promised to our fathers, and to remember his holy covenant.

"The oath that He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear." I am only teaching, what God promises He always performs; He was with his people under the Old Testament economy, to teach, to promise, to point onward. "To give knowledge of salvation unto his people by the remission of their sins." And He is ever with them to give the same knowledge; and happy they who do learn of Him the way of salvation. The New Testament is only the response to the more ancient word of promise.

We have one grand example of this theory of promise, proclamation, and response; it seems to stand as a monument of the structure of Revelation, and I feel that I can never quote it too often: "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17). Or, as the same voice was heard upon the mount of transfiguration: "This is my beloved Son; hear Him" (Mark ix. 7). And the response, "I ascend to my

Father, and your Father; to my God, and your God" (John xx. 17) Oh that restoring, cementing power, of the Almighty; of a God of love, whose eternal purpose was to save. He must perish who will not hear these voices of the Father, and of the Son. That voice and the response, are but an example of the theory of the whole of Revelation.

What do we not lose by not grasping the system of Revelation? By not discovering the systematic arrangement of Divine truth? By not seeing, and therefore not having the reliable evidence of the harmony of Scripture? God created the universe by Christ (Col. i. xvi. 17; John i. 3—10). And He created the Bible by Him. I see Him its Author from the first page to the last, in the unity and in the Trinity of his Person. "The Word was with God, and the Word was God." Thus, being born of the Word is a synonymous expression with that of being born of God, "which were born not of blood, nor of the will of the flesh, but of God." And then the passage goes on to say, "And the Word was made flesh, and dwelt among us, and we beheld his glory" (i. 13, 14). The Word was essentially the word of the covenant, the promise of the covenant, the Being of the covenant, God. The second Person in the eternal counsel of a past eternity; in the unity of the Persons, God. I have shown that JEHOVAH was the covenant name; the name that represented all blessing, grace, and glory to a lost world. What I want my reader to see is, that this JEHOVAH of the Old Testament was Christ; or, more essentially speaking, God in both; or, both were God. The JEHOVAH who spake throughout the Old Testament, who brought

his vine out of Egypt, who gave the Law, instituted the ceremonial Law, all the types, all the historic types; who raised up the dynasty of the prophets, and taught the doctrine of Himself, the knowledge of his kingdom by them, was essentially Christ, "the Christ of God." I am teaching as sound doctrine the Divinity of Christ. In the promises, and proclamations of the Old Testament, and in the responses of the New, we see the soundness of the doctrine; the same Being instituting and fulfilling. And it has been by his Providence that the Bible has been preserved in its uniformity and Divinity.

In the sixth chapter of Isaiah is a remarkable vision of the hierarchy of JEHOVAH. Uzziah had reigned fifty-two years in Jerusalem, and he died. He died a leper, a type of the incurability of sin by any human means (2 Chron. xxvi.). Such an event would cause consternation in the city and in the kingdom; and particularly at the time of a waning, crumbling dynasty. Then we read, "In the year that king Uzziah died I saw also the JEHOVAH sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another and said, Holy, holy, holy, is the JEHOVAH of hosts: the whole earth is full of his glory.

"And the post of the door moved at the voice of Him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of

a people of unclean lips: for mine eyes have seen the King, the JEHOVAH of hosts.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged.

"Also I heard the voice of the JEHOVAH, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

"And he said, Go and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." This scene was laid in the temple at Jerusalem. Uzziah the king of Judah was dead, but JEHOVAH the rightful king of the Jews lived, and reigned still. Isaiah saw Him in his glory in the Holy of Holies of the temple. "The JEHOVAH is in his holy temple: let all the earth keep silence before Him" (Hab. ii. 20; Ps. xl. 4). The prophet received his commission there, without doubt in the way JEHOVAH commonly communicated with his servants. In the first verse of the book we read, "The vision of Isaiah, which he saw concerning Judah and Jerusalem." The people had rejected Him for their King, "They have rejected me that I should not reign over them," and He left them for their rejection and evil choice, for them to work their own ends in time. Oh when will the world hear his voice and sur-

render to Him? "How often would I have gathered you together, even as a hen gathereth her chickens under her wings, and ye would not." It does seem to me that our Lord is our legitimate Sovereign and Ruler; and that not only the world, but the "holy nation," his own "peculiar people," never will have rest, till they do renounce temporal regality, and proclaim Him their King. That time will come (Rev. xix. 16).

The great Institutor of these mysteries is the Being to whom I would direct the attention of my reader. Note, "I heard the voice of the JEHOVAH saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." This was said to the prophet Isaiah, and related to that time; and the prophet answered. But another scene is laid before us, the council chamber of the Most High. The Lord Almighty asked, "Whom shall I send?" And Christ answered, "Here am I, send me." The august institutor in these ancient visions was Himself the Antitype. To me it is an unspeakable satisfaction to see them, one, and the same Being, as in David's grand passage (Ps. cx. 1), and in Christ's explanation of it (Matt. xxii. 44). And so we find Him delivering this message of the Father to the Scribes and Pharisees, verbatim, as spoken by the prophet, and recorded by three of the Evangelists (Matt. xiii. 14, 15; Mark iv. 11, 12; Luke viii. 10). And what a message for the Redeemer of the world, the Lord of life and glory to deliver! "Unto you it is given to know the mystery of the kingdom of God," He said to his disciples, "But unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may

hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." I say, what a message for Him to deliver, who came to proclaim the good tidings of the Gospel of peace! It was a judicial message. The sword of justice was sheathed by Christ, but when those Scribes and Pharisees rejected Him, they must hear the sentence of death from his lips. The same Judge who passed sentence upon the ancient house of Judah, passed sentence upon them. Thus throughout the prophecy the same passage has often a first, second, and third meaning; relates alike to different periods.

Thus do we understand here, the meaning of the seraphim, and their worship. First, we may suppose they were celestial spirits around the throne of God, in the council of heaven, when God said, "Whom shall I send?" and the Son answered, "Here am I, send me." And secondly, they were the cherubim at that entrance of the Holy of Holies of the temple (Exod. xxv. 19, 20). I have said, the scene was laid in the temple; that holy place was a type of heaven. The cherubim there represented the inspired penmen (Rev. iv. 8); they in every part of the Bible proclaim, "Holy, holy, holy, JEHOVAH GOD Almighty."

In the seventh chapter we read, Israel and Syria confederated against Judah; when JEHOVAH sent this message to Ahaz, king of Judah, by Isaiah: "Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking fire-brands. . . . The head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim—Israel—be broken, that it be not a people.

. . . If ye will not believe, surely ye shall not be established." How greatly do fear and unbelief dishonour the Almighty! He had said nearly a thousand years before, "The sceptre shall not depart from Judah, until Shiloh come." Why, then, should Ahaz fear or doubt? He was a timid and an incredulous man, and thus God by his Prophet promised Christ by his house, the house of David, in the plainest terms that could be spoken, "Ask thee a sign of the JEHOVAH thy GOD; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the JEHOVAH."

"And Isaiah said, Hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?

"Therefore the JEHOVAH himself shall give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

It was the Being of the Covenant Himself who made this promise, "The JEHOVAH himself shall give you a sign," and it was He himself who fulfilled the promise. And as we read the record of his Advent, the oneness of the Persons is striking. "The angel of the JEHOVAH appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." The promised One was begotten by the Almighty God: He who had promised fulfilled.

"Now all this was done, that it might be fulfilled which was spoken of the JEHOVAH by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Im-

manuel, which being interpreted is, GOD *with us*" (Matt. i. 22). This is what I want to make plain to my readers—GOD with us, not only in the Person of his Son, in whom He was manifested to the whole world, his attributes, his holy and eternal nature, but with us, essentially as God, "God with us," at all times and throughout all ages; our Saviour, King, and Deliverer in time; and from our sins. And it is the person who has this abiding sense of the presence of God who will be upright, and holy, and grow like Him. It is he, and he alone, who will be the victor over the world, the flesh, and the Devil; all other morality is spurious and worthless. This is true greatness, and true nobility; all other pretension is vain.

In ix. 6 is the wonderful prophecy of Christ, "Unto us a child *is* born, unto us a son *is* given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." The JEHOVAH was "the Word," the word of God pledged, the thing as good as done. I have shown this was the meaning of the name in Exodus iii. 14—16; I am now what I shall be. And so the name is to us still the same. All the future to us is included in it, the resurrection and life eternal. And just as the promise of Redemption has been fulfilled, so will the promise of the restitution of all things. "It is done," was said of all alike in the council of heaven, and "It is finished" will be said of all, as it was of the work of Redemption; the covenant name guarantees all. But let us still try to sketch an outline of this new covenant prophecy that has justly gained for the writer the name of the Evan-

gelical Prophet. His writings are truly one with those of the Evangelists.

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the JEHOVAH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the JEHOVAH." Here was a prophecy of the distinct humanity of Christ, and yet the doctrine of the Trinity is plainly taught in it; the work of the Holy Three is incarnate in the flesh, and we feel, as we read, "These three are one."

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." The prophecy of the calling of the Gentile world in this book is as lucid, and as prolonged as the prophecy of the coming of Christ. The voice of JEHOVAH foretold, proclaimed the fact; his expansive heart even then opened its lofty portals and took in the world. That ensign was the standard of the Cross. "To it shall the Gentiles seek: and his rest shall be glorious." Oh, revolving, heaving, troubled world, when will it rest beneath that shadow and be at rest? "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, and Judah shall not vex Ephraim" (chap. xi.) And if chapters lx. and lxv. be read, it will be seen what a glorious thing the kingdom of Christ is, and how it was opened by Him to all believers. How the grace of God embraced all. "I am sought of them that asked not for me; I am found of them that sought me not:

I said, Behold me, behold me, unto a nation that was not called by my name." The compassion of God towards our lost world is always awake, watchful, melted to tenderness, and in deep solicitude; while we are indifferent, lukewarm towards our fellow men, about their salvation.

After that prophecy of the coming of Christ's kingdom, is a joyful song of thanksgiving of the faithful. "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day ye shall say, Praise the JEHOVAH, call upon his name, declare his doings among the people, make mention that his name is exalted.

"Sing unto the JEHOVAH; for he hath done excellent things: this is known in all the earth.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (xii.). It is the joy of the believer to see God in this relation to himself, in JEHOVAH, in Christ, again his Father, and his reconciled God. All is then peace, and there can be peace nowhere else. It well becomes the Church thus to praise and give thanks. "JEHOVAH will bless his people with peace." God's way of peace was the only way we could have peace (Eph. ii. 13—15). And I would have my reader notice, not only how these grand prophecies are governed by the name JEHOVAH, spoken by Him, but that everywhere after such revelations of his work and of his kingdom, these sublime laudations of his great name do occur. Let us observe them as we proceed.

In the twenty-second chapter, from the fifteenth verse, is a remarkable prophecy of Christ and of his kingdom under the type of Shebna being expelled from office, and Eliakim chosen. "It shall come to pass in that day that I will call my servant Eliakim. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Now hear the New Testament response to this, Christ's own response: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth" (Rev. iii. 7). So that He was the Person spoken of in the ancient prophecy; He also was to supersede and to set aside the temporal kingdom, and to open his own eternal kingdom to whom He would. "I will give unto thee the keys of the kingdom of heaven" (Matt. xvi. 19). If we had only this passage, it would establish the doctrine of the Divinity of Christ. He was God; none else could open and shut the door of office; the power to win souls to Himself; to open and shut the gates of heaven. Oh, when shall we ourselves set aside the temporal kingdom for the spiritual reign, for the crown of glory? "My kingdom is not of this world." "Behold, I come quickly: hold that fast that thou hast, that no man take thy crown" (iii. 11).

In the twenty-fifth chapter there is again one of those songs of praise to the name of JEHOVAH, that none but those taught by the Spirit of God could sing. It

was the song of the old economy, of Moses and of the prophets; but it was also "the song of the Lamb," the "new song," for his Gospel was taught in it. "O JEHOVAH, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . .

"Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

"And in this mountain shall the JEHOVAH of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." It was the Gospel feast that was here spoken of in figurative language, redundant in spiritual blessing; but the figurative language condemns that literalizing of our Saviour's figurative language, so rife in the present day, which is not only sheer nonsense, but supersedes, or sets aside the spiritual religion He instituted. He could say, "I am that bread of life." "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." But He wound up that elemental disquisition with the lucid explanation, "It is the Spirit that quickeneth; *the flesh profiteth nothing:* the words that I speak unto you they are spirit and they are life" (John vi.).

And so in the institution of the Christian Passover; or, in the transition from the Paschal feast to the Gospel feast, there is the same elementary teaching. The typical language was employed to bring in, and to reveal the thing signified. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

"And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it;

"For this is my blood of the new covenant, which is shed for many for the remission of sins." But let the four records of the institution of the Christian Passover (Matt. xxvi. 17—30; Mark xiv. 12—26; Luke xxii. 1—20; John xiii.) be read carefully with Exod. xii., and not only will the perpetuation of the feast be discerned, but the spiritualizing of it also. As I have said, the elementary teaching forms the foreground, rooted in the language of the ancient type, but the spiritual sustenance signified is *revealed;* that which could not be received but by the knowledge of Revelation. The elements in the ancient type, and in the Gospel feast, are but the outward tokens of the inward and spiritual grace. Let us compare notes and we shall see this. "Your lamb shall be without blemish" (Exod. xii. 5). "The precious blood of Christ, as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world" (1 Pet. i. 19). And in John's tremendous proclamation, and scope of expression, "Behold the Lamb of God which taketh away the sin of the world," we do see the Antitype, and the JEHOVAH, the GOD of the ancient type.

Then the preparation of the Passover was in the evening (xii. 6). "When the even was come he sat down with the twelve" (Matt. xxvi. 20). "And they shall eat the flesh in that night. . . It is a night to be much observed unto the JEHOVAH for bringing them out of the land of Egypt: this is that night of the JEHOVAH to be observed of all the children of Israel in their generations (xii. 8—42). And so in John xiii.

30 we read, "Judas having received the sop, went immediately out, *and it was night.*" And to show how the Divine Institution was perpetuated we have the same parallel. "This day shall be unto you for a memorial; and ye shall keep it a feast to the JEHOVAH throughout your generations; ye shall keep it a feast by an ordinance for ever" (xii. 14). And "the Lamb of God" said, "This do in *remembrance* of me," which word has the same meaning in the original, "This do for a *memorial* of me." And then the JEHOVAH, for it was the JEHOVAH Himself, wound up His elementary teaching, the reinstitution of the feast by saying, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." What did He mean? If the element is transformed into His blood, can He drink His own blood? Shall we in heaven, and throughout eternity eat the flesh and drink the blood of Christ? for in Canaan, which was a type of heaven, the Passover was kept (Josh. v. 10—11), and in glory by the light of the Spirit we do see "the marriage supper of the Lamb" (Rev. xix.), which without doubt will be a perpetuation of the Christian Passover, a *memorial* festival. Then is it not absurd to speak of eating the flesh and drinking the blood of Christ? Is there not the same dumb, blind ignorance betrayed as when He said, "I have meat to eat that ye know not of," and His disciples inquired, "Hath any man brought him aught to eat?" He answered, "My meat is to do the will of him that sent me," and so the meat and drink of the believer is to receive the light and life of God into the soul. The figurative language of the Bible, is what the shell is to

the kernel, we must crush it if we would possess the germ of life within: the real sustenance, and not the husk. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John vii. 38). And so I believe when He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." He referred to the essential in the institution of the Christian Church, the Pentecostal Baptism of the Spirit; the spiritual communion with Himself. "The gifts of the Spirit are the keys of Divine office" (Acts ii.; 1 Cor. xii.). And these we receive in all the ordinances of God, prayer, the reading of his Word, and all others if we are diligent in them according to his commands. But there is not a word in the Bible about eating the flesh and drinking the blood of Christ, more than as figurative language, rooted in the elementary teaching of eating the Paschal lamb. "If any man thirst, let him come unto me, and drink," is ever the loud cry, the broad invitation of the Fountain of Life. He has taught us, "God is a Spirit: and they that worship him must worship in spirit and in truth," but He has never taught us to raise the elements of bread and wine, and to worship Him in them. I do believe it is the one device of Satan to obscure God the One Eternal Spirit, to distract the soul from Him, and to prevent spiritual communion with Him. Whatever object of worship comes between the soul and Him, is an idolatrous object, and the person who thus worships is an

idolator. And thus it was God said, "Thou shalt have no other gods before me," the first and great Commandment, all the others are subordinate to it. We little know how the spirit of idolatry creeps into all we say and do; it has been the archfiend of the world's history, and is still the most subtle enemy we have. And hence the emphatic prohibition, "Thou shalt not make unto thee any likeness of anything that is in heaven above, or that is in the earth beneath. Thou shalt not bow down thyself to them nor serve them: for I the JEHOVAH thy God am a jealous God." I repeat, the doctrine of transubstantiation is of the wicked one; and the worshipping of the bread and wine under the pretence of worshipping Christ, is a device of his to prevent spiritual worship. The holy rite of the sacrament is a memorial of our deliverance from our great spiritual enemy, even as the Passover was a memorial of deliverance from Pharaoh, and Egypt; let it be so, and let us be grateful, and humble, and holy, and worship God in Christ for the great deliverance; and not make the rite an occasion of offence, and of condemnation. Reader, before you literalize our Saviour's language, ponder well his words, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Oh, I say, ponder that judicial sentence before you worship matter instead of the Eternal Spirit of God; the Holy Trinity for their co-operation in the work of Redemption.

From this digression I must turn again to the chapter in Isaiah. To the figurative language of the same Being, the Lord JEHOVAH there. What was the meaning of that feast of fat things that the JEHOVAH of the armies of his people was to make upon that mountain, probably upon mount Zion, and upon which the prophet then stood? It was the feast of the everlasting Gospel; that mountain only typified the universal Church—mark the expression—"unto *all people*" (xxv. 6). "A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Now that this prophecy is fulfilled, and we have the Gospel feast of spiritual life, and of eternal life; of grace, of mercy, of reconciliation, forgiveness, peace, and of joy in the Holy Ghost. Now that we have a complete revelation, sweet communion with heaven, we do see, and know, and feel what the meaning of the figurative language was; and it should prepare us to receive the symbols of bread and wine, the spiritual sustenance signified in them, without madly rushing on to believe in the heresy of transubstantiation. Let the Divine harmony of Scripture be preserved, its figurative language, and "the gift of God" contained therein. "The mystery of God." Even the hidden wisdom, knowledge, or science of Revelation, "which God ordained before the world unto our glory."

"Which none of the princes of this world knew: for had they known it, they would not have crucified the JEHOVAH of glory" (1 Cor. 2). Thus do we see that there is a wisdom hidden from those who are not the children of God by adoption. "The spirit of truth, whom the world cannot receive" (John xiv.).

"But as many as received the true light, to them gave he power to become the sons of God, to them that believe on his name" (i. 9—12). The Church should learn to pray more earnestly for "the gift of God," and "the hidden manna," and then these heresies and corruptions could not creep into her bosom.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." On Calvary the God-man did destroy the black pall of sin cast over all people; it was atoned for, for all; virtually removed from all; those upon whom it remains have not received Christ, or believed in the cleansing efficacy of his blood. The veil of separation from God "was rent in twain from the top to the bottom," so that every child of his may now enter into his presence; into the presence of the Father; and every spiritual man is a priest to Him, to offer up spiritual sacrifices to Him.

"He will swallow up death in victory; and the JEHOVAH GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from all the earth: for the JEHOVAH hath spoken it." St. Paul referred to this passage, "So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And then he added, "thanks be to God, which giveth us the victory through our Lord," or our JEHOVAH "Jesus Christ." The Being who had spoken it had then done the wondrous work, and as surely as it was done, as He came, so surely shall we have eternal victory through Him. I see it now by the eye of faith,

I feel heaven within me, and the communion of spirits around me, that by the light of revelation I am sure of the reality of a future state. But will there be tears in Heaven to wipe away? Yes, but not the tears of remorse, or of suffering, but the tears of gratitude, of tenderness, and of joy. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4.)

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the JEHOVAH; we have waited for him, we will be glad and rejoice in his salvation." We should always live in the full realization of that moment when the glorious beatitude of heaven will burst upon us; when we shall see the Redeemer and the redeemed; when death will be swallowed up in victory, and we shall have put on immortality. St. Paul's exhortation in his conclusion of this subject is worthy of our strict attention (1 Cor. xv. 58).

I do not like to mutilate this book of Isaiah from the fortieth chapter; the JEHOVAH stands prominently upon the sacred page, and it was He who was to come. When the angel announced to Zacharias the birth of John the Baptist, he quoted from the fortieth chapter, after saying, "He shall be filled with the Holy Ghost, even from his mother's womb," he added, "and many of the children of Israel shall he turn to the JEHOVAH their God. And he shall go before *Him* in the spirit and power of Elias" (Luke i. 15, 16). And in the iii. 2—4

we read, "The word of God came unto John the son of Zacharias in the wilderness." And when the word so came to him he quoted the same passage, and proclaimed the same Dvine Person, "Prepare ye the way of the JEHOVAH, make his paths straight." It had been written, "The glory of the JEHOVAH shall be revealed, and all flesh shall see it together: for the mouth of the JEHOVAH hath spoken it."* And John added, "All flesh shall see the salvation of God." This is what I want my reader to see, salvation for time and for eternity by JEHOVAH alone. He was "the Christ," the supreme Being of the Old Testament and of the New, although veiled in flesh to represent mankind. "Behold my servant whom I uphold." "I am the JEHOVAH: that is my name: and my glory will I not give to another."

I should like to extract here every word of the forty-third chapter, but my reader can turn to it for himself; it is full of the doctrine of grace and of Christ. "I am the JEHOVAH thy GOD, the Holy One of Israel, thy Saviour.

"I am the JEHOVAH; and beside me there is no Saviour. . . .

"I am the JEHOVAH, your Holy One, the Creator of Israel, your King . . .

"I even I, am he that blotteth thy transgressions for mine own sake, and will not remember thy sins.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (xlv. 22). Place by the side of this Col. i. 13, 16, 17. "Giving thanks unto the Father, which hath made us meet to be

partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

"In whom we have redemption through his blood, even the forgiveness of sins:

"Who is the image of the invisible God, the first born of every creature:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible." Here we have perfect redemption, perfect forgiveness, perfect deliverance from the Devil, perfect meetness for the inheritance of the saints in light. "And that by the Father, the Son, the JEHOVAH, the Creator." Reader, can you realize the truth? Can you apply to yourself the stupendous boon of heaven? Can you rest in the beatitude for life and for death? Do you see the Divinity of Christ? the work of God in Him? As surely as He created, He redeemed, and as surely as He redeemed, He will restore us to a perfect inheritance. Then commit your body, soul, and spirit to H im "as unto a faithful Creator."

The fifty-third chapter of Isaiah is an epitome of the Gospel scheme. The week of the passion of our Lord was as precisely and clearly foretold as the history of it was afterwards written. It is one of the most wonderful prophecies of Revelation. The opening words are awakening, "Who hath believed our doctrine? and to whom is the arm of the JEHOVAH revealed?" It is a startling question, Who does savingly believe?—to whom is the alone arm of the Saviour of the world revealed? And yet how tremendous the distance between the believer and the unbeliever!

"Thou shalt make his soul an offering for sin. . . . He hath poured out his soul unto death." "The Lord hath laid on him the iniquity of us all." The doctrine is absolute, but the gulf between the believer and the unbeliever remains; complete salvation accrues to the one, condemnation to the other.

After that remarkable foreshowing of the passion of our Lord, the calling of the Gentile world was immediately foretold in equally striking language: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the JEHOVAH.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left. . . .

"Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"For thy Maker is thine husband; the JEHOVAH of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." If we were to analyze the Word of God, and "inwardly digest it," instead of reading it in the thoughtless way we do, how differently it would appear to us. Here God says, He who called and formed a spiritual people for Himself, is their spiritual Head; one with them by covenant in eternal union. And that

the very Holy One of Israel, whom they know, and who is ever with them to speak with them, to counsel, and to direct, is their Redeemer; thus connecting, or identifying the JEHOVAH of the Old Testament with the Anointed One of the New. "The God of the whole earth shall He be called;" thus must the doctrine and knowledge of Christ be extended.

"The JEHOVAH hath called thee as a woman forsaken and grieved in spirit. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee.

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the JEHOVAH thy Redeemer...

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the JEHOVAH, and *their righteousness is of me,* saith the JEHOVAH." This is the blessed estate of the Lord's people; no wrath, no retribution, no penalty for sin against them, all is peace; God is all things to them: all the denunciations of his Word are against those who will not enter the bond of the covenant, the fold of his grace. "I will make an everlasting covenant with you, even the sure mercies of David;" but upon those who are "without," no spiritual blessing can descend. The prince of this world may give them all the kingdoms of this world, and the glory of them, but all will perish with the using.

The fifty-fifth chapter is sublime in Divine promise, and a broad invitation to the Gentile Church so called. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat;

yea, come, buy wine and milk without money and without price. . . .

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the JEHOVAH, and He will have mercy upon him; and to our God, for He will abundantly pardon. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And so I believe in this world we shall never know the extent of the mercy and love of God in Christ; eternity alone will disclose them; they are infinite as He is infinite. The end of this chapter tells us his Word is to be the instrument of the conversion of the world: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Then how should we study it, search it, grasp it, live upon it, propagate it, hold to it, and not dare to trust ourselves upon any other ground. God is in it—direction, light, and life to his people.

In the sixty-second chapter is one of the grandest prophecies of Scripture of the restoration of the Jews. The chain of history is complete, the passion of our Lord, the calling of the Gentiles, and the restoration of the Jews. As surely as the two former have been fulfilled, so will the latter. All are written as historically as they are prophetically.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a *lamp* that burneth." This is a reference to the seven *lamps* of the tabernacle and temple (Exod. xxv. 37; xxxvii. 23; Num. viii. 2; Zech. iv. 2; Rev.

iv. 5); they were symbols of the illuminating influence of the Spirit of God in the Church. That Spirit has departed from the body of the Jews: "Your house is left unto you *desolate*" (Matt. xxiii. 38). But here in Isaiah that Church is again in her spiritual splendour, "as a lamp that burneth." "And the Gentiles shall see thy righteousness, and all kings thy glory; *and thou shalt be called by a new name, which the mouth of the JEHOVAH shall name.*

"Thou shalt also be a crown of glory in the hand of the JEHOVAH, and a royal diadem in the hand of thy God.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed *Desolate*"—a term one with Christ's—"but thou shalt be called Hephzibah, and thy land Beulah: for the JEHOVAH delighteth in thee, and thy land shall be married. And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the JEHOVAH keep not silence, and give Him no rest till he establish, and till He make Jerusalem a praise in the earth. . . .

"Behold, the JEHOVAH hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with Him, and his work before Him.

"And they shall call them, The holy people, the redeemed of the JEHOVAH: and thou shalt be called, Sought out; a city not forsaken." In the *sixth* Church of the Apocalypse, and under the *sixth* seal, and under

the *sixth* trumpet, and the *sixth* vial, we find the response to all this, the resurrection of the Jewish Church, as in Ezek. xxxvii.: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name (Rev. iii. 7—12; vii.; ix. 13—15; xvi. 12—14); that is, the name of Christ, and the Christian Church, of the Father, Son, and Holy Ghost (Matt. xxviii. 19), from Christ, his Gentile name and new name; no longer Jews from Judah, but Christians. Thus do we see how important it is that people should be restored nationally, and to the Christian faith. It is true God has set watchmen upon the walls of Jerusalem; but are they in earnest to obtain the boon? Do they give JEHOVAH no rest day or night till He make Jerusalem a praise in the earth? If God were now to perform this miracle, to raise the Jews from their spiritual death, from their state of unbelief, and restore them as a people to Himself their King; I say, if He would perform this miracle before the whole world, would it not be a sign of eternal truth, a token of his grace, a testimony of Jesus? Would it not arrest the attention of Christendom, the whole heathen world? Might it not save the Church of Christ in these dark ages, when people do not know what to believe, when Ritualism is rife, when some of the ministers of the sanctuary are ready to declare there is salvation in the sacraments only; when they are ready to declare themselves a sole priesthood, when this confusion of tongues is ready to swerve into Rome, when the love of authority and display is leading the world from Christ, instead of to Him? Oh, I say, might not the

spiritual resurrection of the Jews thus arrest the attention of the world in its heaving, rolling motion? Might it not be a witness indeed to the doctrine of Christ? "The Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them. And the same hour was there a great earthquake" (Rev. xi. 11, 12). Such will be the national, political, and religious convulsions in the resurrection of the Jews. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom xi.). I think there ought to be an earnest, special prayer in our Church Prayer-book for the restoration of the Jews. The watchmen upon the walls of the Holy City should be more vehement in their cry to Almighty God, and He would hear. Let us institute new means and not let Him rest "till He make Jerusalem a praise in the earth."

The penalty of sin was abrogated by the atonement made for sin by Christ, but the sin of unbelief and rejection of Him has never been cancelled. He can change the hard, obdurate heart, and give his Holy Spirit to enlighten and to restore; but He will not save the wilfully proud, rebel spirit. Let the Jews see Christ in their ancient Scriptures, in the great name of which they had such an awe, in the august name JEHOVAH, in the incommunicable meaning of the name; and perhaps in reverence and awe they will behold Him. "I will pour upon the house of David and upon the

inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced" (Zech. xii.). In this book of Isaiah alone He is marvellously set forth: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save" (lxiii. 1).

"I said, Behold me, behold me, unto a nation that was not called by my name" (lxv. 1).

"He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto Him; and his righteousness it sustained Him" (lix. 16). "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me" (lxiii. 5). I say, Christ is thus set forth in the ancient Scriptures, God ready to be revealed.

Will any one venture to say Isaiah was the enemy of his people when He proclaimed to them their captivity and dispersion?

"The God of Abraham praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love!
JEHOVAH! Great I AM!
By earth and heaven confest;
I love and bless the sacred NAME,
For ever blest! . . .

"The God of Abraham praise!
Whose all-sufficient grace
Shall guide me all my happy days
In all my ways:

He calls a worm his friend!
He calls Himself my God!
And He shall save me to the end
Through Jesus' blood. . .

" The God who reigns on high,
The great Archangels sing,
And 'Holy, holy, holy,' cry,
'Almighty King!
Who was, and is, the same,
And evermore shall be!'
JEHOVAH! Father! Great I AM!
We worship Thee!"

CHAPTER XVII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"Behold, I am JEHOVAH, the God of all flesh: is there anything too hard for me?"—JER. xxxii. 27.

I WOULD notice four things in the Book of Jeremiah—first, the name JEHOVAH, the presiding Deity, reigning and ruling throughout all ages. Secondly, the Prophet, JEHOVAH'S agent, and sent one. Thirdly, the prophecy. And, fourthly, fulfilled prophecy, that which is now history.

First, the name JEHOVAH, as it meets us in this book alone. The name GOD in the abstract sense is scarcely employed in it. Note the form of expression.

"Jeremiah to whom the word of the JEHOVAH came.

"The word that came to Jeremiah from JEHOVAH.

"Hear ye the word which the JEHOVAH speaketh unto you.

"Thus saith the JEHOVAH unto me.

"The word of the JEHOVAH that came to Jeremiah.

"Then said the JEHOVAH unto me.

"Thus saith the JEHOVAH.

"The JEHOVAH showed me.

"The word that came to Jeremiah from JEHOVAH.

"Moreover the word of the JEHOVAH came unto Jeremiah." I need not extract more of these opening addresses of JEHOVAH to the prophet, they were emphatically from Him, and are an example of the tenor of the whole book, revealing whose government, not only the Jews but the whole world was under. I have shown the same throughout the book of Leviticus; every command to Moses and Aaron was from JEHOVAH. And so throughout the Bible, the covenant name governs every page after the record of creation; a relative name to reveal and to pledge the grace and mercy of God to man. Christ said by David, "In the volume of the book it is written of me;" and seeing Him as we do in the ancient name, the volume is full of Him, He was ever with his people, even as He was when incarnate in the flesh. In what direct way these communications were made we do not know; Jeremiah was a priest, and he may have stood before JEHOVAH, the glorious Shekinah in the Holy of Holies, as the high priest did, to receive his commands and to obey them. It was from hence God gave forth his oracles in an articulate, audible voice when consulted upon important matters. "The cause that is too hard for you, bring it unto me" (Deut. i. 17). But Abraham, Job, David, and Elijah were not priests, still they did thus stand before JEHOVAH to inquire of Him (Gen. xviii. from verse 22; Job xli. 8—10; 1 Kings xvii. 1). I have said, before JEHOVAH, because we read emphatically, "The glory of the JEHOVAH filled the tabernacle" (Exod. xl. 34—38; 2 Chron v. 13, 14). The Jews did not know the mystery of that name, nor do

we know all its depths. I would rather have the knowledge of it, of all it signified, all it guaranteed, than all the lore in the world beside. But the finite mind must bow before the Infinite: "The *unsearchable* riches of Christ." He was the Deity in all the oracles of the Jews; He spake to them by dreams, by visions, by Urim and Thummim (Num. xii. 5, 6, 8). Stephen said, "Our fathers, who received the lively oracles to give unto us" (Acts vii. 38). And St. Paul: "Unto them were committed the oracles of God" (Rom. iii. 2). The same means of Divine communication existed under the prophets, as with Moses and Aaron; the same Being spake, ruled, judged, and disposed all the affairs of men; and hence all these events, and mighty mandates, that none could contravene or prevent. Events were foretold before they came to pass, and the word spoken was always fulfilled; thus proclaiming JEHOVAH omniscient and almighty. If He proclaimed judgment, a higher moral standard was reared by the Divine decree; while strength was ever promised to attain the goal. Sin and suffering from the creature, compassion and mercy from Himself. Man guilty, vain, helpless, lost; God infinite in resource, "able to save unto the uttermost." Then let us worship Him in his name JEHOVAH, in that covenant character in which He is made all things to us. "I am JEHOVAH, the God of all flesh: is there anything too hard for me?" No, in Christ God can exercise all his Almighty power towards us. Nothing remains for us to do to obtain salvation; all has been done by Him, whereby He is set down at God's right hand, "far above all principality, and power, and might, and dominion, and every

name that is named, not only in this world, but also in that which is to come" (Eph. i.). Then let us *glance* at the revelation of Himself by that prefigurative name in the Book of Jeremiah:

"Turn, O backsliding children, saith JEHOVAH; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" (iii. 14). The contract of marriage is here employed to reveal the covenant relation between God and man. The indissoluble spiritual union of which the name JEHOVAH was the signature and the seal. The same figure is employed throughout Scripture, and it is very expressive of the love and tenderness of God. "Thy Maker is thine husband; the JEHOVAH of hosts is his name." "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

"I will even betroth thee unto me in faithfulness: and thou shalt know the JEHOVAH." The mystical unions stood in Christ; and every reflective mind will feel what devoted worshippers of Him should the "one of a city, and the two of a family" be. Here is a mystery reason cannot fathom, faith scarcely dares to grasp, and the Bible does not reveal. A mystery, the one of a city, and the two of a family, do not like to name. Let it suffice us to proclaim the truth: "When He had overcome the sharpness of death He opened the kingdom of heaven to all believers."

The eternal contract is sacred on God's part; and should it not be as sacred on our part? Should not his watchfulness, faithfulness, and consecration be reci-

procated by the recipients of his grace, lest anything should mar the glory of the union, or come between the renewed spirit and its God? Lest anything should compel Him to say, "Ye shall know my breach of promise." But abounding grace over-arches the fearful breach, "If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the JEHOVAH" (iii. 1).

"Thus saith JEHOVAH, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am JEHOVAH which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith JEHOVAH" (ix. 23). If it was the glory and eternal salvation of the Jew to know God in the name that portended all things to him, must there not be the same grace and glory in the knowledge of Christ? of Him whom the name portended? "May the God of our JEHOVAH Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. xv. 17—19). "I count all things but loss for the excellency of the knowledge of Christ Jesus my JEHOVAH" (Phil. iii. 8). "Grow in grace, and in the knowledge of our JEHOVAH and Saviour Jesus Christ."

"If they will diligently learn the ways of my people, to swear by my name, JEHOVAH liveth; as they taught my people to swear by Baal; then shall they

be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith JEHOVAH" (xii. 16). Should not this teach us to maintain our faith pure? To raise a Scriptural standard of faith, and never to lower it? There may be clamour against the truth, hatred to it: but God says the national faith is to be maintained pure. His covenant name, now the name Christ, is to be sworn by and to be sacred, even with the zeal—Oh, shame to believers!—of the worshippers of Baal. Let us remember this passage, and not suffer the truth to be wrested from our grasp. Once loosened from the anchor, we know not to what the Church may swerve, where she may be drifted. "Hear ye, and give ear; be not proud: for JEHOVAH hath spoken.

"There is none like unto thee, O JEHOVAH; thou art great, and thy name is great in might.

"Give glory to JEHOVAH your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death, and make it gross darkness" (xiii. 15). The safety of the Jew was in resting beneath the shadow of JEHOVAH, beneath the canopy of His grace and mercy; and the safety of the Christian is to rest beneath the shadow of the Cross, beneath the power, wisdom, love, and mercy displayed there. "O JEHOVAH, though our iniquities testify against us, do thou it for thy *name's sake*: for our backslidings are many; we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble. . . . Thou O JEHOVAH, art in the midst of us, and we are called by thy name; leave us not.

"We acknowledge, O JEHOVAH, our wickedness, and the iniquity of our fathers; for we have sinned against thee; Do not abhor us for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us" (xiv.). "I am called by thy name, O JEHOVAH GOD of hosts" (xv. 16). This is the right position for every child of Adam to take, self-renouncing, and self-condemned. Christ extolling, Christ proclaiming.

The doctrine of almighty, persisting grace; of free, sovereign grace, is strikingly taught in the 33rd chapter, from the 19th verse.

"The word of the JEHOVAH came unto Jeremiah, saying,

"Thus saith the JEHOVAH; if ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season;

"Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers.

"As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

"Moreover the word of the JEHOVAH came to Jeremiah, saying,

"Considerest thou not what this people have spoken, saying, The two families which JEHOVAH hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

"Thus saith JEHOVAH: if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." It was a spiritual seed that was spoken of, and as we see how faithful God has been to His promise, how unchangeable His Word is, do not we rest beneath the shelter of His grace, and trust Him for the time to come? As day follows night, so He brought his people out of the night of their captivity; and as day follows night, so He will bring them again from their long dispersion to be "a royal priesthood, an holy nation." There is even now a remnant who are spiritual witnesses of his faithfulness. And as we see how He has increased the spiritual seed by the calling of the Gentile world; lengthened the cords and strengthened the stakes of His Church, so that she is universal, I repeat, Do we not trust Him for the future? And are we not sure that grace does not stand in ourselves, but in Christ the living Head of the Church? His solemn asseveration by His covenant of day and night, and by the ordinances of the heaven and the earth, is sufficient testimony. Creation is the symbol, or living witness, of spiritual grace. Our old world has stood from what remote ages we do not know. Day and night were a part of the first day's work of creation. Doubtless their course has been undeviatingly continued during those millions of ages; their undeviating course during the six thousand years of the age of man tells us of the stability of

the law of nature. What if, as the morning hour comes round, the sun were to cease to shine, if the earth were to close in darkness and in cold? What would the world's consternation be? What would the result be? Death to the whole world. Who has not felt the sudden chill of the earth during an eclipse of the sun in winter? But what would an eclipse of Revelation, of Christ be? of all the covenant grace and mercy of the Bible? What if the Sun of Righteousness were to set to rise no more?—the truth of Him declared to be a delusion, without foundation? What would be the darkness, moral death, the spiritual petrifaction? "Give glory to the JEHOVAH your GOD, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (xiii. 16). Death is the witness of sin, the credential of the Almighty, of the living Saviour (Rev. i. 18). We cannot escape his messenger; we must give Him credit as the death warrant is presented. "Dust thou art, and to dust thou shalt return." And what should we do if we had not the remedy? "I am the resurrection and the life." The account is audited, the reproach swept away. God the Creator holds the heavenly bodies by the simple law of gravitation as they plunge and roll, pursue their revolutionary courses, traverse the depths of space, and return again in their ten thousand orbits. And He, the Redeemer God, holds also in the same hand the sceptre of the kingdom of grace; the keys of hell and of death, the mighty law of Divine love, governs all, upholds all, sustains all, and by that power He maintains order, ever-increasing glory. His cove-

nant of the night and of the day, of the sun and of the moon, are not more sure than His covenant of grace in Christ. As the moon reflects her light from the sun, so the Church reflects hers from Christ, and she is "light in the JEHOVAH." "Turn thou us unto thee, O JEHOVAH, and we shall be turned."

And so again in the 31st chapter. After the JEHOVAH saying He would make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that He made with them when He brought them out of Egypt, "which my covenant they brake, although I was an husband unto them, saith the JEHOVAH." He added, "But this shall be the covenant that I will make with the house of Israel; After those days, saith the JEHOVAH, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the JEHOVAH: for they shall all know me, from the least of them unto the greatest of them, saith the JEHOVAH: for I will forgive their iniquity, and I will remember their sins no more.

"Thus saith the JEHOVAH, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the JEHOVAH of hosts is his name:

"If those ordinances depart from before me, saith the JEHOVAH, then the seed of Israel also shall cease from being a nation before me for ever.

"Thus saith the JEHOVAH; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the JEHOVAH." This was forcible, striking language; the system of redemption, and the stability of it, revealed by the works of creation. And as science lays open to us systems of worlds, a universe suspended in boundless space, sustained by a law too profound to be explained, and in motion so divinely ordered that it becomes repose, do we not rest in the scheme of Redemption, of the Gospel, and see God in both as Omnipotent in the one as in the other? The physical and spiritual worlds are alike established that they cannot be moved. "The Word," the everlasting covenant, is as stable as the physical universe. The disorder is not beyond the management of the Almighty. He who made the round world so fast said, "The very hairs of your head are all numbered." The magnitude of creation, stupendous as it is, is not equal to the scheme of Redemption: the great spiritual enemy vanquished, his works destroyed, his kingdom so mortally struck that it must fall, his head so crushed that it can rise no more. Die he will not without a tremendous struggle, without disputing the victory won. But oh! let us be faithful to our Head, lest the adversary should gain strength and his reign be prolonged. Never till we have passed the boundary of this life shall we know the power, the subtlety, the dread reality of that being. Never till then shall we know from what we have been delivered; never till then will our souls melt in gratitude to our Redeemer, but then they will. Oh! amazing moment!

It will be tears of gratitude, of emotion unknown here, that will be wiped away in heaven. The spirit is in its redeemed state the moment it quits the body. "Absent from the body, present with JEHOVAH." "This day shalt thou be with me in Paradise;" the essential being, the better part, but the body will await its redemption (Rom. viii. 21—23. Eph. i. 14; iv. 30. Heb. ix. 12). Every particle of dust will rise a spiritual body, to which the glorified spirit will be reunited, and then will appear the wonder of our redemption, the glory of the work of Christ, the finished work of God the Spirit, of God, and He will wipe away the Divine tears of love from off all faces.

I had to notice first in this chapter the name JEHOVAH. Such was the name, such is still the name; a relative name, the covenant name. Then it portended God in Christ, a Saviour, and Redeemer, an almighty spiritual Deliverer, a Sacrifice to atone for sin, a risen Head to give life to all; now it portends resurrection life, "the restitution of all things;" eternal glory. "He hath made with me an everlasting covenant, ordered in all things, and sure." The sun in his life-giving power, the moon in her reflected glory, the earth and the heavens in their stability, all tell me of "the third heaven," of the "many mansions in my Father's house," and of his covenant of them. JEHOVAH!

Secondly, I have to notice the Prophet of JEHOVAH. Jeremiah was simply His spokesman; always remembering that the name represented the Holy Trinity. The Being who spake was the Omniscient, Almighty God. What He purposed He performed, what He spake He brought to pass; and this ought to

suffice us for our belief in the sacred volume. "I tell you before it come, that, when it is come to pass, ye may believe."

Jeremiah was called to prophesy at two distinct periods, in the reigns of two kings—of the good king Josiah, and of his son. And he continued to prophesy till after the destruction of Jerusalem, which event occurred about 666 years before Christ. God would not bring so great and awful a judgment upon His people without foretelling them of the event, without reasoning with them, convincing them of sin, and of the necessity of such a voice from Himself, of his infinite love in correcting them, of his justice, mercy, and compassion. This controversy with them by the servant called to office by Himself forms one of the most prominent features of the book. By such a procedure JEHOVAH is seen ruling over the affairs of men. He came forth and told his people what should occur, and also foretold the destruction of Babylon afterwards, but abounding grace and the bow of promise overarched foretold judgment.

Our Saviour said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." And the Divine commission given to this ancient prophet is an exemplification of this truth. Christ was "the Prince of peace," and in that character, in his Divine nature, the Head of the old Theocracy as well as of the new. But there is God's way of peace. He could make no truce with those who were truce-breakers, nor would He suffer his people to proclaim peace, peace, when there was no peace (vi. 14; viii. 11). This voice of God in this book should be to us a loud voice upon the

subject of Christian responsibility, Christian obedience, and official responsibility. The Bible must be our rule. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. xiii.) But we are not to render blind obedience to the rulers of our people; God's ways are higher than man's ways, and He is ever raising a standard higher, and higher for those He is training for eternity. Trials and difficulties are proportioned to their faith, light, knowledge, and strength, that they may indeed be burning and shining lights in the world. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i.). It was a remarkable expression of Christ's, "Ye which have followed me in the regeneration" (Matt. xix. 28). Revolutions and convulsions are often for the regeneration of the earth, "because they have no changes, therefore they fear not God." And this is just the feature of this book, a declaration of severe discipline for the development or higher moulding of the inner life of the people. God does not afflict willingly, or grieve the children of men; Almighty purpose and Divine love overarched every sentence of the decree, The covenant name JEHOVAH headed the word to the prophet; the sword of justice was sheathed in the scabbard of grace and mercy. Still God was inflexible to His purpose; it was based upon eternal justice, that attribute of the Deity that is the glory of his throne, but that which the apathetic, and the weak, and all those of a low cast of morals can never understand.

These are ever making their declarations of peace when there is really no peace.

I do not know how any one can disbelieve the Bible, the fiats and mandates of the Almighty are so tremendous. A clergyman said to me, "I believe in the leniency of God with regard to punishment, and eternal punishment, from his sentence upon the serpent, 'Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.'" But this was not the curse upon the Evil Spirit; that was, "The woman's seed shall bruise thy head." This was upon the serpent, the form the Evil Spirit took, "Thou art cursed above all cattle, and above every beast of the field." The curse upon woman, was it light? The curse upon man, was it light? "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Upon the guilty pair, was it light? "Dust thou art, and unto dust shalt thou return." The fair form, admired, so assiduously and tenderly cared for, so worshipped and flattered, in fifteen years after death is returned to dust. And pleasant is the thought, in comparison of the state of corruption in decomposition. And the separation of soul and body, the entering upon a new and eternal state, was the sentence light? And so with regard to these commissions given to the prophets, were the decrees light? Was the sentence of exile in Egypt for four hundred years light? Was the wandering for forty years in the wilderness a light chastisement? The ejection from Canaan and the captivity in Babylon for seventy years, were they light sentences? The present rejection and dispersion of the Jews during nearly two thousand years, is it a light thing? Does not history pro-

claim to us a Supreme Ruler? Man cannot propose for to-morrow, he knoweth not what a day may bring forth; but here we see a Being purposing, *foretelling* His purpose, and by whom He would; and fulfilling to the very letter what He had said He would do, and at the precise time He had said He would do it. None but God could have done this. Jeremiah was foreordained of Him to do his will. "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

"Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

"Be not afraid of their faces; for I am with thee to deliver thee, saith JEHOVAH.

"Then JEHOVAH put forth his hand, and touched my mouth. And JEHOVAH said unto me, Behold I have put my words in thy mouth.

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. . . .

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

"For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

"And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith JE-

HOVAH, to deliver thee." How solemn, and how conflicting were the feelings of the prophet under these circumstances; he felt his insufficiency for the office, and yet his faith brake forth in all its purity and strength; "Ah, JEHOVAH GOD! behold, I cannot speak: for I am a child." While yet a child he had grasped the knowledge of that name, and in time of need he drew from it to sustain him in his arduous appointment. He loved his people, nor could he think that the great name was turned against those it sheltered. "Ah, JEHOVAH GOD! Surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul" (iv. 10). No, God had not deceived his people; infinite love, wisdom, and justice guided Him in the course He pursued. The short-sightedness of the prophet would have spared the rod, but "whom the JEHOVAH loveth He chasteneth, and scourgeth every one whom He receiveth." The seventh chapter explains the why and the wherefore of the correction; and it is worthy of the most attentive reading, a practical lesson for us all.

In chapter xvi. 5 we read, "Thus saith JEHOVAH, Enter not into the house of mourning, neither go to lament nor bemoan them; for I have *taken away my peace from this people*, saith JEHOVAH, even loving-kindness and mercies." We can scarcely conceive of a more terrible sentence than this, all that the covenant pledged, gone; all that the covenant name represented, gone. Well might the prophet shrink from his dread commission, from proclaiming a revocation so appalling. What is an individual, a people, without the peace of

the Gospel; the loving-kindness and the mercies of JEHOVAH? God Almighty avert from us such a sentence of spiritual death!

The history of this book is divided into two parts. From the twenty-sixth chapter is recorded the second commission given to the prophet in the reign of the son of Josiah. No sooner had he proclaimed the word of the JEHOVAH, "in the court of the JEHOVAH'S house," as commanded, than the people, the priests, and the false prophets took him, saying, Thou shalt surely die. In faith, and perfect calm, he answered them, "I am in your hand; do with me as it seemeth good unto you. But if ye put me to death, ye shall bring innocent blood upon yourselves." They cast him into a dungeon, and he sank in the mire; but God in his providence appeared for him, as He had said He would; He gave him favour with his keepers, so that he was taken up out of the dungeon, and abode in the court of the prison until the day that Jerusalem was taken (xxxviii.). And then, even the heart of the conqueror was turned towards him, from worldly policy it might be, but by him the promise of JEHOVAH was fulfilled. "Nebuchadnezzar, king of Babylon, gave charge concerning Jeremiah to Nebuzaradan, the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." In the end of the chapter the words of JEHOVAH to his prophet are very striking (xxxix., xl. 1, 3, 4).

The remnant of Judah that was left in the land besought Jeremiah to inquire of JEHOVAH for them, to show them what course they should pursue; and JE-

HOVAH returned the plain answer, "Remain where you are and I will build you, and not pull you down, and I will plant you and not pluck you up. Be not afraid of the king of Babylon, of whom ye are afraid." But they obeyed not the voice of their Divine leader, and protector, the captains of the forces took them into Egypt, and Jeremiah with them. "Then came the word of the JEHOVAH unto Jeremiah, saying, . . . Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt: they shall be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by famine: and they shall be an execration, and an astonishment, and a curse, and a reproach." Responsibility, and peril, and punishment are always in proportion to privilege; the remnant of Judah had the wise counsel of their God, they rejected it; and the punishment of their disobedience was terrible. We have the holy oracle of his Word to go to; and, if we do not obey it, like desertion and judgment will certainly overtake us.

In Egypt Jeremiah foretold the conquest of Egypt by the king of Babylon, the utter destruction of Babylon afterwards, and the redemption of the holy people. "Their Redeemer is strong; JEHOVAH of hosts is his name" (xlii., xliii., l., li.)

Such was Jeremiah, the prophet whom JEHOVAH chose; he was immortal and invulnerable till his work was done. The enemy could not harm him; the arrow

of death could not touch him till he had done all the will of God. It is more than probable he died in Egypt after proclaiming the Word of JEHOVAH there; but the time and manner of his death are not known. The last chapter of this book was written by another hand than the prophet's, probably by Ezra after the return from the captivity (lii. 31), as many other annexations were made by him to the writings of the sacred writers.

But it will be asked, Why was the life of that servant of JEHOVAH one of suffering, affliction, and persecution? JEHOVAH had said, He would uphold him and maintain his right and his authority; and why did He not fulfil all his promise? He did do so to the utmost extent, and beyond anything Jeremiah could have anticipated. He promised him no exemption from persecution and conflict, from derision and scorn; the promise of proof against them implied that He should meet with them: "I have made *thee* this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land" (i. 18, 19). Now, to understand this chapter, we must understand the nature of JEHOVAH'S kingdom, of Christ's kingdom, for they are one in all ages" (Dan. vii. 14—27); it is a spiritual kingdom, ever in direct opposition to the empire of the prince of this world, and in conflict with it. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. . . . But now is my kingdom not from hence." The one is an aggressive, the other is a defensive power; the one is evil, the

other holy; the one is weak, as all that is corrupt must ever be weak, subject to decline and to decay; the other is almighty, subject to change: "He changeth the times and the seasons," but no decay—death to her is but a new germ of life. "I am the resurrection and the life," is engraven upon the realm of death. Now look at those two kingdoms in the days of Jeremiah; he was sent to raise the standard of the kingdom of God to a higher range, to be his standard-bearer before the world; and he did fight to display the sceptre of Omnipotence, to maintain the equity and purity of the eternal throne. "They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the JEHOVAH, to deliver thee. Be not dismayed at their faces, lest I confound thee before them." As he sank in the mire of the dark, loathsome dungeon, would he not think he was confounded before his people, and before the nations to whom he was sent? Would he not, and did he not question whether he was indeed a true prophet? Yes, but the JEHOVAH was behind the scene: "I am with thee," and this day, more than twenty-five centuries afterwards, testifies to the word of the Almighty. What a page of history fulfilled! What promises beyond! What glory yet to be realised! The seventy years of the captivity came and went. Babylon fell. Egypt is a "base kingdom." "THE JEHOVAH OUR RIGHTEOUSNESS" came. And the Book of Jeremiah stands a marvel of prophecy, a memorial of God. "Heaven and earth shall pass away, but my Word shall not pass away."

Such was the prophet till his work was done; often

upon grace, upon mercy, upon forgiveness, upon Christ. He is our life, as the water from the smitten rock was to the people in the wilderness. But then there must be the response of the people to the call of grace; resolute obedience, patient perseverance and endurance, great moral courage, zeal, the diligent use of the means of grace, with the strictest regard for God's Word as a rule of life; and thus keeping in view the doctrine of grace on the one hand, and individual and national responsibility on the other, we shall understand this prophecy of judgment and of mercy. JEHOVAH complained of the idolatry and sins of his people; and because they did not forsake them and act as intelligent believers in his Word, He sent many changeful vicissitudes, and raised up evil against them; but, ever true to the spiritual relation, and to the name He bore, He sustained them, and brought them into more knowledge of Himself. The seventh chapter tells us of these his wise dealings with his people.

"The word that came to Jeremiah from JEHOVAH, saying,

"Stand in the gate of the JEHOVAH'S house, and proclaim there this word, and say, Hear the word of the JEHOVAH, all ye of Judah, *that enter in at these gates to worship the JEHOVAH.*" When a roll of prophecy was written, it was usual to put it up on the walls and doors of the temple, that all who entered in might see it. And this was the meaning of this verse.

"Thus saith JEHOVAH, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

"Trust ye not in lying words, saying, The temple of the JEHOVAH, the temple of the JEHOVAH, the temple of the JEHOVAH, are these.

"For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

"If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

"Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. . . .

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

"Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the JEHOVAH.

"But go ye now unto *my place which was in Shiloh, where I set my name at the first,* and see what I did to it for the wickedness of my people Israel." This was a reference to the departure of the glorious Shekinah, or Divine Presence from the Holy of Holies of the tabernacle: "Ichabod, the glory is departed from Israel" (1 Sam. iv. 21). No greater calamity can overtake an individual or a people than for God to leave them. Let us fear it above all things, watch, and be fervent in spirit, serving JEHOVAH. He then added: "I will do unto this house, which is called by my name, wherein

ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren.

"Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession for them; for I will not hear thee." The fifth chapter should be read here. This high moral tone of the Bible must strike every reflective mind. The covenant name JEHOVAH governs every page, shedding light, love, mercy, forgiveness, peace, and joy; but doctrine and precept go hand in hand; grace nowhere abrogates the law, but establishes it: not demanding a justifying obedience, but the fruits of the Spirit of Christ. The Gospel scheme is the only practical scheme in the world. By it the life of God is brought home to our rescue and to our help. "Ye are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, *that we should bring forth fruit unto God.*" The twenty-sixth chapter of Jeremiah is of precisely the same moral and doctrinal teaching. Christ's words are a summary of the subject: "Ye are my friends, if ye do whatsoever I command you."

"In the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this word from JEHOVAH, saying,

"Thus saith JEHOVAH; Stand in the court of the JEHOVAH'S house, and speak unto all the cities of Judah, which come to worship in the JEHOVAH'S house, *all the words that I command thee to speak to them;* diminish not a word:

"If so be they will hearken, and turn every man

from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

"Amend your ways and your doings, and obey the voice of the JEHOVAH your God; and the JEHOVAH will repent Him of the evil that he hath pronounced against you." But who is this that speaks? Should not the voice awaken us, arouse us to thoughtfulness,to vigilance, to action? Who was it that spake by the prophet? It was God in a form to prefigure Christ, the second Person of the ever-blessed Trinity. John, in referring to Isaiah vi. 1, says, that Christ was JEHOVAH (xii. 41). If He had not undertaken our redemption, pledged Himself to save, He could not thus have appeared, counselled, preached the Gospel, and stood in the breach between the sinner and "the Invisible" (2 Tim. vi. 14—16). We have now seen Him throughout the Bible, throughout history (Gen. iii. 8; xviii. 2; Josh. v. 13; Ezek. i. 26; Dan. viii. 15—18; x. 6—10). He was "the Word, and the Word was God." Jeremiah said, "The JEHOVAH put forth his hand, and touched my mouth. And the JEHOVAH said unto me, Behold, I have put *my words in thy mouth*" (i. 9). So that this prophecy was of God, and not of man; as the Bible is of Him; let us receive it from Him. "Behold, there stood before me as the appearance of a man. "Behold an hand touched me." Who was this? JEHOVAH, the being of the covenant, a form Divinely intended to be a prefiguration of Christ; the God of the covenant, and the Almighty God who was in Christ. The form was the representative of the human race; it stood upon the platform of this world in the race's stead. It was the link that linked the

human family to Himself, to God. He said to Jeremiah, "I knew thee, and I ordained thee a prophet unto the nations." But beneath the surging billows of judgment lay the foundation-stone, Himself; so that nothing could happen but that which should be for the good of those who loved God. It is this element of the covenant I want to bring into the affairs of men; the name JEHOVAH represented it, governed the prophecy, and hence all was well. Captivity, dispersion, violence, plunder, murder, but still underneath were the everlasting arms; and still they are there, no convulsion, no change can undermine the foundation, Christ. Out of the most wild desolations will be evolved the expansion, and the increase, and the strength, and the life of the kingdom of God. The throes of convulsion bring forth life; unless the body be dead, and they bring forth a deeper death. The head-stone of the corner came. "This is JEHOVAH's doing, and it is marvellous in our eyes" (Matt. xxi. 42; Ps. cxviii. 22, 23). Yes, the Being who created the universe, created the Bible, laid the foundation-stone of Redemption, Himself, in a past eternity; He has ever been building thereon, and He will bring forth the topmost stone thereof with shoutings, Grace, grace unto it. With this element of eternal strength and life, permeating the body of men, we may encounter every adverse storm, look all prophecy in the face; and see beyond "the fair havens," into which the Captain of our salvation is steering—into which JEHOVAH is propelling. Then let us thank Him for the convulsion of the elements in the journey of life. Thus JEHOVAH, THE WORD of the everlasting covenant, revealed truth, was with his

people till "The Word was made flesh, and dwelt among us." "Wherefore when He cometh into the world He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. x.). The meaning is, I am He who is to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. The reference is to Psalm xl. 6, 7: "Mine ears hast thou opened;" or, Mine ears hast thou bored, or pierced; it is a reference to Exod. xxi. 5, 6. Deut. xv. 16, 17, I am no bond-slave, but a willing and obedient servant. "If the servant shall say, I love my master, my wife, and my children; I will not go out free." "I delight to do thy will, O my God." Christ loved his Master, his Church, his adopted children. "He shall serve Him for ever," said the type; "The Son abideth ever," said the Antitype. The JEHOVAH of the Old Testament, was "The Holy One" of the New Testament. He appeared in a celestial form, till He took the body that was to be the sacrifice for the sin of the whole world. He was at once the Supreme Ruler, Judge, King, and sacrifice for sin; and hence this sublime prophecy, judgments mingled with mercy.

"Thus saith the JEHOVAH, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

"For I know the thoughts that I think towards you, saith the JEHOVAH, thoughts of peace, and not of evil, to give you an expected end.

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

"And ye shall seek me and find me, when ye shall search for me with all your heart" (xxix. 10—13.)

"Lo, the days come, saith the JEHOVAH, that I will bring again the captivity of my people Israel and Judah, saith the JEHOVAH: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . .

"Fear thou not, O my servant Jacob, saith the JEHOVAH; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

"For I am with thee, saith the JEHOVAH, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the JEHOVAH, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. . . . I will restore health unto thee, and I will heal thee of thy wounds, saith the JEHOVAH; because they called thee an outcast, saying, This is Zion, whom no man seeketh after" (xxx.). How jealous is God for the glory of his Gospel, for the proclamation of it to a lost world! Let us receive it humbly as He here proclaims it; exhibit and magnify his free sovereign grace to all. "Ye shall be my people, and I will be your God."

"I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (xxxi. 3, 9, 10). The 32nd and 33rd chapters are full of the

promises of the Gospel; they overreach the captivity, the present dispersion of the Jews, and tell us of their final restoration. The destruction of Babylon was plainly foretold by this prophet. "Thus saith JEHOVAH, Behold I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it" (xxxii. 28, 29). And in l. and li. is the fullest detail of every circumstance concerning it, written before the seventy years of the captivity, but with an authority that could come from none but the Almighty. As depositories of his Word, how responsible are we for its precepts, prophecies, doctrines, and entire teaching! "The word of the JEHOVAH endureth for ever."

But one more prophecy before leaving the subject of the prophecies of this book. "Behold, the days come, saith JEHOVAH, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, JEHOVAH-TSIDKENU." Or, interpreted, "THE LORD OUR RIGHTEOUSNESS" (xxiii. 6). Here is help sufficient for the need. We have seen the lost estate, even of the people of God, the total depravity of human nature, the natural alienation of the heart from God throughout all ages, this prophet proclaimed, "The heart is deceitful above all things, and desperately wicked: who can know it?" (xvii. 9). And here is provision, ample and all-sufficient, to meet the case, the Being of the covenant, He who was to come, "OUR RIGHTEOUSNESS." No less provision

could have sufficed, no greater could have been provided. The doctrine of an imputed righteousness was then revealed by "The Holy One" Himself. The distinct humanity was foreshown by Himself, "the Son of man, a righteous Branch." I do love to "behold the Man," holy, righteous, "obedient unto death, even the death of the Cross." But let us not forget the vital, fundamental truth, that He was the God-man, there could not have been the gift of glory for the human race. "Having the glory of God" (Rev. xxi. 11), there might have been a second Adam, another perfect man but without the Divine nature brought back to man; he could not have been quickened from his death of sin; "the gift of righteousness" would not have been adequate to the throne of God, to God, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (iii. 21). The cementing element of the body is God in Christ (John xvii. 21—23; Eph. ii. 20—22). "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. . . . He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 19). "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). Nothing is more absolutely or more plainly taught than this doctrine. St. Paul enforces it with all the vigour of which his great, strong mind was capable. The power to overcome the world, the flesh, and the Devil; all practical religion grows out of the essentiality of it, and there can be no moral power, and no vital religion without it. "What shall we do,

that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John vi. 28).

But there is another element in the doctrine, the regal element; nominally another, but essentially the same. "A king shall reign and prosper" (Jer. xxiii. 5). If we knew JEHOVAH, if we knew God in Christ as He surrounds us in Him, through Him, and by Him; if we knew His love, and willingness, and almighty power in Him; if we knew our Bibles, we should want no other king, there would be no more selfishness, no more grovelling after titles, place, dignities, and power; all would be love, joy, and peace, subjection, and rest. "Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom" (Heb. i.). "The JEHOVAH is King for ever and ever." "Let the children of Zion be joyful in their King."

In Jeremiah xxxiii. 15, 16, the JEHOVAH confirmed the same word unto His people. "Behold, the days come, saith the JEHOVAH, that I will perform *that good thing which I have promised* unto the house of Israel and to the house of Judah.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith *she* shall be called, The JEHOVAH our righteousness." It will be seen in a moment that the Jerusalem here spoken of means "the new Jerusalem," the body of the Christian Church, as in Rev. iii. 12; xxi. 10. The

ancient city was destroyed when Christ came, but the Christian Church rose upon the ruin. The remainder of the chapter in Jeremiah shows that a spiritual seed and a spiritual house were intended. And *her* name here, "JEHOVAH our righteousness," was a prophecy of her "new name," Christian. "I will write upon him my new name" (Rev. iii. 12; ii. 17). The name betokens her estate, her new nature, born of the Spirit of Christ, and clothed in his righteousness. "You hath he quickened who were dead in trespasses and sins." "Put ye on the Lord Jesus Christ." Isaiah also prophesied of "the Divine nature" and the new name. "Thou shalt be called by a new name, which the mouth of the JEHOVAH shall name" (lxii. 2). And Christ commanded His disciples to baptize in the name of the Father, of the Son, and of the Holy Ghost (Matt. xxviii. 19), to betoken the Divine nature we receive. "They were baptized in the name of the Lord Jesus" (Acts xix. 5); or of JEHOVAH the Saviour of mankind. "And the disciples were called Christians first in Antioch" (xi. 26). Even when we receive Christ, our knowledge of what we receive is very limited, but the prophetic name of the Christian Church implies much,—His Spirit, His righteousness, His nature, His moral glory. "This is the name wherewith *she* shall be called, The JEHOVAH our righteousness." The Three Persons of the Holy Trinity, in their separate offices in relation to man, were included in the covenant name. And in the end of the chapter He said, "His covenant of the day and of the night could as soon be broken as that his covenant with the spiritual seed could fail. Thus contemplating the Divine Majesty

the same Being in the Old Testament as in the New Testament, in Christ, we do see how stable a thing our salvation is, how eternal, and complete in Him; unmixed by any work or effort of our own, save as the result, is holiness of heart and life. It is a very remarkable fact that in the four evangelists we have only a very few times the mention of the name God in the abstract. He is there seen in Christ. Christ taught the fact, "Why callest thou me good? there is none good but one, that is God." "I proceeded forth, and came from God." And his name was Emmanuel, "God with us." God the Almighty seemed to retire from the scene that He might be seen alone in Christ. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Such was the prophecy of Jeremiah, it revealed the JEHOVAH, the Creator of the universe (xxxii. 17, 18), the Redeemer of the world. He who could forgive iniquity, transgression, and sin; He who could clothe His people in holiness, and restore them to Himself; the Supreme Being who governs the world and rules in the hearts of men. JEHOVAH—He who shall be.

I have fourthly, to notice upon this book the subject of fulfilled prophecy, that which is now history; and I can do this in a few words. The king of Babylon did come against Jerusalem as had been foretold; the destruction of the holy city by him and his army is recorded in many places in Scripture (2 Kings xxiv. 25; 2 Chron. xxxvi.; Jer. xxxix. 52); he took Judah captive into Babylon. Israel had before been taken into Assyria by Shalmaneser the king of Assyria, who took Samaria, their city. After the seventy years' captivity prophe-

CHAPTER XIII.

GOD IN CHRIST, IN THE NAME JEHOVAH.

"I called upon thy name, O JEHOVAH, out of the low dungeon."—JER. iii. 35.

THE Book of the Lamentations of Jeremiah is a penitential confession of sin, with still a strong hold on the name that was the stronghold of the Jew, even in the most abject condition. It was written after the siege and destruction of the holy city. The cry is most pitiable: "How doth the city sit solitary, that was full of people." "The JEHOVAH hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. She came down wonderfully: she had no comforter. O JEHOVAH, behold my affliction: for the enemy hath magnified himself." So distressed was the prophet that he considered the reproach personal: "See, O JEHOVAH, and consider; for I am *become vile*." The meaning was, I am no more set apart; a holy person to a holy calling. I am become as a common person. David said: "I am holy," set apart to a holy office.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow,

which is done unto me, wherewith the JEHOVAH hath afflicted me in the day of his fierce anger" (i. 1, 5, 9, 12).

"Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity.

"JEHOVAH hath done that which He had devised; He hath fulfilled his word that He had commanded in the days of old" (ii. 14—17). Perhaps this was a reference to some of those terrible curses pronounced against sin in the Mosaic laws, Deut. xxvii. xxviii. Let these two chapters be read here, but not without the panacea of the Gospel, "Peace on earth, and goodwill towards men," that we may worship God in Christ for deliverance from bondage.

"It is of the JEHOVAH'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

"The JEHOVAH is my portion, saith my soul; therefore will I hope in Him.

"The JEHOVAH is good unto them that wait for Him, to the soul that seeketh Him.

"It is good that a man should both hope and quietly wait for the salvation of the JEHOVAH.

"For the JEHOVAH will not cast off for ever:

"Though He cause grief, yet will He have compassion according to the multitude of his mercies.

"For He doth not afflict willingly, nor grieve the children of men. . . .

"Let us search and try our ways, and turn again to the JEHOVAH.

"Thou hast covered thyself with a cloud, that our prayer should not pass through.

"I called upon thy name, O JEHOVAH, out of the low dungeon.

"Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

"Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

"O JEHOVAH, thou hast pleaded the cause of my soul; thou hast redeemed my life (iii.).

"Thou O JEHOVAH, remainest for ever; thy throne from generation to generation.

"Wherefore dost thou forget us for ever, and forsake us so long time?

"*Turn thou us unto thee*, O JEHOVAH, and we shall be turned; renew our days as of old,

"But thou hast utterly rejected us; thou art very wroth against us" (v. 19—22). How can we disentangle the woof and the warp of human existence? Whence this conflict? this assurance? desertion? spiritual despondency? The believer in natural religion will answer, God has established eternal laws, and deviation from them is the cause of all this confusion and misery. Admit the truth, and where are we landed? —where we were before the question was started, in despair. Death comes to put an end to the strife here, and the soul is landed in hell, still burdened with its sins. But ask the spiritual man the meaning of these changes, these desertions, of these doubts, and hopes, and strong assurance, and he will tell you, Yes, God did establish eternal laws, and as relating to his kingdom and to his reign they are as eternal as ever; hell with all its power and malice can never do violence to them; but relatively to the creature, it was those very

laws, so eternal relatively to God and his throne, that the Devil did violate. It is the very laws of our nature that are unstrung, broken, snapped asunder; and hence the wreck and ruin, the conflict, the tangled threads in the warp and woof of life that no human being can disentangle, that no human being can arrange or set right. The disease of sin is of the nature no human skill or means can touch it; but here comes in the wonderful panacea, the Gospel and the whole woof of the universe is righted, the death-wound is healed, and the eternal laws of the Creator are re-established in the creature, to reign in their perfect force when the soul enters upon its eternal state, when the body shall be delivered from the bondage of corruption, and the soul reunited to it. And this is just what this mysterious conflict of life is doing, forcing the soul to "the faithful Creator" *in Christ*. If the Divine purpose in the case of each individual is not fulfilled, it is not his fault. See Him in this history of Jeremiah descended from heaven to save, to reveal Himself the alone Saviour, Guide, and life of men; and they as obstinately refusing to submit to Him. See Him in the New Testament taking away the sin of the world, and calling aloud to that sinful world, "Ye will not come unto me that ye might have life;" and still the world refusing to come. If at this moment every individual of the human race would accept Christ, and enter his kingdom; and every one who receives grace and forgiveness would grant them alike to all, the reign and kingdom of God would be restored upon the earth, His eternal laws re-established. "Love is the fulfilling of the law." This inner life can alone develop the outer order of mankind.

No human laws can do it, no ecclesiastical laws can do it; the greatest conventionalist I know is, I think, the man most spiritually dead of any one I know. There may be education, position, personal appearance, great refinement; but spiritual life is distinct from all these. There may be the power of organization and of rule; but it must be God in a man to make a Jeremiah. "I am JEHOVAH, the God of all flesh: is anything too hard for me?"

The Holy Trinity with us,
  The Three, Prescient Three;
Oh, Thou Divine, Almighty Ones,
  Open men's eyes to see.

The Holy Trinity with us,
  Each in His office here;
The Father, Saviour, Comforter,
  A transcendental sphere.

The Holy Trinity with us,
  No temple may we rear;
But descend to the world again,
  With caution, holy fear.

The Holy Trinity with us,
  We want no other sign;
The power to see, and teach aright,
  Is a miracle sublime.*

The Holy Trinity with us,
  "The Spirit, water, blood;"
Out of his fountain life shall flow,
  Who himself is taught of God.

* Matt. xxviii. 18—19.